The Christian Century

PUBLISHED WEEKLY

Earth's Death, Seen from 45,000 A.D.

First of a Two-Part Article

By Alfred Friendly

The Y.M.C.A. Questions Itself

Preparing for the Paris Centennial

By Robbins Strong

At the Summit

An Editorial

JULY 20, 1955

In This Issue

Alfred Friendly

has recently been promoted to managing editor of the national capital's famous newspaper, the *Washington Post and Times Herald*. At the time he wrote the article in this and the next issue, Mr. Friendly was assistant managing editor. The Christian Century does not, as a rule, reprint articles which have appeared in other publications. But Mr. Friendly's article, first published in a newspaper few of our readers habitually see, so vividly presents the basic political and moral issues of our times that we are making an exception in this instance.

Robbins Strong

first wrote for The Christian Century in 1949 when, as a missionary in north China, he contributed articles on conditions in the Chinese churches under the first years of the Communist regime. He and his family were interned in China for some time. Later, after release, he served as a Y.M.C.A. secretary in Korea and as a fraternal secretary on the staff of the International Committee of the Y.M.C.A. in New York. Mr. Strong joined the staff of the World's Committee a year ago, and is now in Geneva working on the final preparations for the 100th anniversary convention of the World's Y.M.C.A. which opens in Paris next month. Mr. Strong is a graduate of Oberlin College and Yale Divinity School.

Georgia Harkness

is professor of theology at the Pacific School of Religion, Berkeley, Calif., and so widely known, both in this country and abroad, that no detailed report on her distinguished career and authorship of many books is needed. In relation to the book review in this issue, however, it should perhaps be mentioned that Dr. Harkness is the author of *Prayer and the Common Life* and several other books of devotion.

Charles W. Forman

is Sterling professor of missions at Yale Divinity School.

Contents

Editorial
- Editorial Paragraphs 835
- At the Summit 838

Simeon Stylites
- Effective Speaking for Wives 839

Contributed Articles
- Earth's Death, Seen from 45,000 A.D. (Part I), by Alfred Friendly 840
- The Y.M.C.A. Questions Itself, by Robbins Strong .. 842

Books
- Rediscovering Prayer, by John Casteel 844
- Encounter with Revolution, by M. Richard Shaull .. 845
- Revolution and Redemption, by M. M. Thomas and Paul E. Converse 845
- Shock and Renewal, compiled by Keith R. Bridston . 845
- This Revolutionary Faith, by Floyd Shacklock 845
- Christianity and the Asian Revolution, edited by Rajah B. Manikam 845

Correspondence 846

News of the Christian World
- East Germany 848
- Atlanta 848
- Syracuse, N.Y. 850
- World Council 851
- Arizona-New Mexico . 852
- Toronto 854
- The Church Roll 855

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Executive Editor*
Margaret Frakes, *Associate Editor*
Theodore A. Gill, *Associate Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Contributing Editor*
Cecelia C. Gaul, *Copy Editor*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (New Haven, Conn.)
Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
O. B. Fanning (Nashville)
Kenneth J. Foreman (Louisville)
Harrison W. Fry (Philadelphia)
Nathanael M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
Richard D. Isler (Hawaii)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
Everett C. Parker (New York city)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Hugh J. Williams (Puerto Rico)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Cornelio M. Ferrer (The Philippines)
Thomas S. Goslin (Buenos Aires)
E. Gueron (Turkey)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oommen Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Alex. G. Russell (Australia)
Howard Schomer (France)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1908, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1955 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Illinois.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

July 20-24. Jehovah's Witnesses Assembly, Yankee Stadium, New York city.
July 20-24. World Council of Churches Department on Co-operation of Men and Women in Church and Society Consultation on Women's Organizations and Women's Work, Davos, Switzerland.
July 20-27. Lutheran World Federation Commission on World Missions, Järvenpää, Finland.
July 21. Methodist Rural Fellowship Quadrennial Meeting, Bloomington, Ind.
July 21-23. United Christian Missionary Society (Disciples) Conference on Desegregation in the Church, Cleveland.
July 22-25. National Methodist Town and Country Conference, Bloomington, Ind.
July 23-28. International Association for Liberal Christianity and Religious Freedom 15th Congress, Belfast, Northern Ireland; theme: "Liberal Religion in an Age of Anxiety."
July 23-26. American Baptist Convention Laboratory School (2nd Session), Green Lake, Wis.
July 23-Aug. 4. Missionary Training Conference (National Council of Churches Division of Foreign Missions), Meadville, Pa.
July 24-30. Mission to Ministers (N.C.C. Joint Department of Evangelism), Lake Geneva, Wis.
July 25-26. World Council of Christian Education International Curriculum Consultation, Cleveland.
July 25-28. 12th Institute of Higher Education, Nashville, Tenn.
July 25-Aug. 5. International Religious Radio-Tv Workshop, Union Theological Seminary, New York city.
July 25-Aug. 26. Garrett Biblical Institute Second Summer Session, Evanston, Ill.; Workshops: Christian Foundations for College Teaching (Danforth Foundation), Workshop for Directors of Religious Education, Sermon Workshop.
July 26-30. African Methodist Episcopal Zion Connectional Council, Los Angeles.
July 27-31. 23rd International Sunday School Convention (N.C.C. Division of Christian Education, Canadian Council of Churches Department of Christian Education), Cleveland.
July 28-30. Lutheran Regional Theological Conference, Lutheridge, Arden, N. C.
July 28-Aug. 3. Southern Baptist Foreign Missions Conference; Baptist Brotherhood Conference, Glorieta, N. M.
July 29-Aug. 3. American Christian Ashram, Keuka College, Keuka Park, N. Y.
July 30-Aug. 3. First Joint Conference, Evangelical Mennonite Brethren, Evangelical Mennonite Church, Fort Wayne, Ind.
July 30-Aug. 6. American Baptist Recreation Laboratory, Ministers and Evangelism Conference, Green Lake, Wis.
July 30-Aug. 6. Conference on Religion in the Age of Science, Star Island, Portsmouth, N. H.
July 31-Aug. 2. World Council of Churches Executive Committee, Davos, Switzerland.
July 31-Aug. 4. United Christian Youth Movement Training Conference, Trenton, Mo.
July 31-Aug. 5. United Christian Youth Movement Training Conference, Elmdale, Kan.
July 31-Aug. 3. Wagner College Institute for Pastors, Staten Island, N. Y.
July 31-Aug. 6. World's Student Christian Federation Annual Conference, Bièvres, France.
July 31-Aug. 6. United Christian Youth Movement Training Conference, Camp Kanesatake, Spruce Creek, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JULY 20, 1955 NUMBER 29

EDITORIAL

Words Without Meaning

THE METHODISTS are getting deeper and deeper into controversy over what to do about their segregated Negro jurisdiction. On both sides there are all-or-nothing men and annual conferences that have no difficulty in making up their minds where they stand and then announcing their readiness to fight for their views to the bitter end. But millions in this largest Protestant denomination wish to find some middle course which, while it recognizes the moral pressure generated by the social changes since the Methodists united in 1939, hopes still to keep the church at peace. One of the most pathetic efforts in this direction of which we have heard is reported by Religious News Service from the recent session of the North Georgia annual conference. That body memorialized the 1956 session of its jurisdictional conference "to seek ways of providing points of contact for better understanding among races." It wanted the Methodist jurisdictional system made "an effective instrument to work toward a more Christian society." It declared that "the society in which we live is in process of changing" and that "our church cannot in loyalty to her Master fail to support the movement toward a peaceful Christian solution to this [race] problem." But then it went ahead to memorialize for preservation of the segregated jurisdictional system, seeking to persuade itself that this is not a race question but something needed by the denomination "to save us from the dangers of overcentralization." What a picture of men of good will and disturbed conscience, seeking with words to hide from themselves the reality of their acts!

Raise Fund for Free African Schools

WHEN THE GOVERNMENT of South Africa adopted its Bantu Education act and announced that it would cut off tax funds from church schools which did not accept its *apartheid* principles in curriculum and practice, this paper believed Christians in other nations were confronted with a great opportunity. They could provide the funds that would keep the mission schools in South Africa operating after government subsidies were ended. Thus they could keep alive the Christian witness where it is in danger of being blotted out by white racism, and at the same time they could discover a form of missionary service of unquestionable relevance in this period of history. We appealed to the World Council, which needs other occupations than the multiplication of scholarly dissertations, to launch an international fund to keep the mission schools in South Africa free and alive. At the same time, our London friends of the *British Weekly* made the same suggestion to the British Council of Churches. Both appeals fell flat. But the Roman Catholic bishops of England and Wales launched such a fund in behalf of the 5,000 Catholic schools which have refused to comply with the Bantu law. We have heard, but cannot confirm the report, that the Catholic bishops' fund has been oversubscribed. We still believe that the World and British Councils have been blind to a providential opening. It is good news, however, to learn that the American Committee for Africa has started to raise a modest fund ($5,000 the first year) which will help to keep the famous Anglican school in Johannesburg run by Father Trevor Huddleston and Adams College and Inanda Seminary, both American Board schools, open. All three have refused to knuckle under to the government and consequently are being deprived of the subsidies on which they have hitherto relied. The American Committee for Africa is a responsible body, with Donald Harrington, minister of New York's Community Church, as its chairman. Your contribution to this vital Christian project should be sent to the committee at 28 East 35th St., New York 16.

Are Indians to Lose All Their Land?

ON MAY 16 Commissioner Glenn L. Emmons of the Bureau of Indian Affairs, department of the interior, issued an order to area directors of the bureau "liberalizing" the restrictions which have stood since 1934 on sale of land by Indians. The Emmons directive presumably went into effect at once, but the public knew nothing about it until June 26. Then four groups interested in the Indians united in a protest, declaring that the new policy threatens to ruin valuable tribal timber and grazing units. They pointed out that it had been adopted without the knowledge or consent of the Indians, although President Eisenhower pledged in his pre-election campaign that Indians would be consulted on matters affecting their welfare; that now an individual Indian can sell a key tract of land whose alienation will place the land of his Indian neighbors at the mercy of the holder of the key tract. Intelligent management of timber or grazing lands will be impossible if individual members of what is in effect and in law a corporate body are allowed to do as they please, regardless of the tribal compact to which they are parties. The organizations which signed the protest against the Emmons

order are known for their informed vigilance in protecting Indian rights: the National Congress of American Indians, Washington; the Association on American Indian Affairs, New York; the Indian Rights Association, Philadelphia; and the Friends Committee on National Legislation, Washington. These organizations are fully cognizant of the disastrous effects of the principle of unrestricted sale of Indian lands by individuals, since that policy was in force between 1887 and 1934, during which time lands in Indian possession shrank from 139 million to 48 million acres. They were not surprised when H. Rex Lee, associate commissioner of the B.I.A., jumped to the defense of the Emmons order. Mr. Lee asserted that the Emmons order corrected a "completely unfair and undemocratic" policy which subordinated individual property rights to "alleged tribal rights." He said the policy of restricting permissions to sell lands "has been relaxed a great deal over the last four or five years." If so, this was in contravention of the Indian Reorganization act of 1934, which is still the law except in relation to the six tribes or groups for which Congress voted termination of wardship in 1954. A proper respect for law, for the position of the government as trustee and for the institutions of Indian life would couple with the lifting of restrictions on individuals the requirement that the tribal group be given the first chance to buy lands offered for sale and the provision by the government of credit so that the tribe could exercise the option.

President Signs A Bad Bill

WHAT KIND of pressure was used to persuade President Eisenhower to sign, and so to make into law, a bill which insures that the government, and through it the people of the United States, will be victimized? On July 4 the President signed a measure which makes the government a "partner" in the construction of water distribution systems and irrigation districts in the west. But the law is so rigged that the government does not keep title to the works for which the people pay. If local agencies default on loans—as usual, the government provides the money—there is nothing the nation can do to repossess or to protect the interests of the people. Thus there is created an instrument that is certain to be used by conscienceless interests to loot the public treasury. Why did the President sign? He announced he did so with "reluctance," and said the measure he could have vetoed was "seriously deficient in protecting the interests of the United States." If that is the case, why did he not carry out the obligation of his office and rise to the defense of the public he is sworn to serve? Pressure groups, vested interests, can work more or less out of sight on members of Congress. When this happens, the Constitution provides a last line of defense for the public interest in the presidential veto. That provision should have been invoked in this instance, if the President's own description of the bill is accurate. Instead, Mr. Eisenhower announced that he will shortly send to Congress a message "requesting the correction of such defects." We hope he does so, and that Congress will give his message the consideration it deserves. But the same interests that got the legislation enacted will be there to see that the President's request is trapped in committee or waylaid after it reaches the floor. Meanwhile, they will be rushing to take advantage of the law which plays into their hands. The President may reason that the course he has adopted throws the responsibility for legislation back on Congress, where it belongs. But the resolute exercise of the veto power with which he is entrusted by the Constitution would have the same effect, and give public opinion a clearer understanding of what is going on.

A Scot Is a Scot Is a Scot

NOT LONG SINCE an American salesman leaped to fame by forcing the Pennsylvania Railroad to carry him to Washington in the precise Pullman accommodations for which it had sold him a ticket. After a mixup, the other passengers accepted alternative transportation, but this man refused to move into any other car on any other train. The Pennsy finally surrendered. In lonely splendor it bore him, the only man besides the porter in the car, to the destination on his ticket. Newspapers from one end of the land to the other hailed him the next day as proof that rugged individualism is not dead in these United States. For all we know, his nomination papers for the Hall of Fame may now be in the works. But for the real thing in rugged individualism, consider the General Assembly of the Church of Scotland. At the opening of its recent session that body of unterrified Presbyterians (we have this on the word of the Edinburgh *Scotsman,* relayed—praise be!—by the *Christian Science Monitor*) found in the printed "Order of Proceedings for the Day" an instruction that the first hymn would be Psalm 96 sung to the tune "Southwark." But Scots are not familiar with "Southwark." For years they have sung that psalm to "St. Magnus." So while "the precentor gallantly attempted to reassert the official claims of 'Southwark,' " says the *Scotsman,* "the Assembly roared cheerfully off into 'St. Magnus.' " The *Monitor* moralizes on this for the benefit of choir directors, editors of hymnbooks and all others who think that no congregation should be permitted to sing any tune dated this side of Palestrina or Bach. We prefer, however, to let the incident stand in all its pristine perfection, unsmirched by editorial embroidery.

To Make the Widening Gulf Wider

TO ANY CHURCH historian, Pius XII is bound to be one of the most intriguing of the modern popes, almost all of whom have been remarkable men. But to a Protestant church historian, the present occupant of the papal throne probably seems one of the most enigmatic and contradictory pontiffs. On many issues, Pius XII has taken positions of advanced social significance. He has perceived and pointed out the moral implications of questions connected with nationalism, the rights of workers, state totalitarianism, preparations for nuclear warfare, the treatment of imprisoned criminals and a number of other questions with a vigor most Protestant leadership has not matched. Yet at the same time, in his rebuff to the ecumenical spirit which was developing in the French priesthood, in his narrow interpretation of scholarly free-

dom in *Humani generis,* and most of all in his determined promotion of the Marian cult, the pope has often seemed to be deliberately widening the gulf between the papal church and the rest of Christendom, while attempting to seal off the Roman Catholic community from the culture and outlook of our times. Late in June he took another step in that direction. Acting on an authorization issued by the Sacred Congregation of Rites at the close of the Marian year, the beatification cause of Pope Pius IX was formally introduced. Beatification is normally the preliminary step to canonization. Pius IX was one of the most tragic figures of the 19th century. If he is made a saint, the Vatican is spreading the idea that it will be because of his proclamation of the dogma of the Immaculate Conception. But Pius IX was also the pope who forced through the dogma of papal infallibility and issued the *Syllabus of Errors.* That document, a dedication of the Roman church to virtually every reactionary and antidemocratic tenet held by the monarchs who fought the rise of Western liberal democracy, has never been repudiated. Canonization of its author would be nearly equivalent to a renewed endorsement. The gulf is widening, and from the papal side.

Shrines Can Be a Headache

GREAT is the temptation to share with our readers the four-page communication from a Christian leader in Japan which recently reached this office. But we won't. The writer evidently feared his temerity would get him into trouble with U.S. army authorities in Japan, so we protect his anonymity and refrain from sharing some of his more picturesque phrases, such as those dealing with the "U.S. 24th Infant Division." The gist of his complaint is this: When the Korean war broke out, American troops stationed in the part of Japan where he lives were sent immediately to the fighting front. As in the case of other outfits, they had a bad time and suffered heavy casualties. Whereupon an officer commanding a depot in Japan had an idea that a shrine honoring the sacrifices made by these troops was in order, and an impressive memorial cross was erected and dedicated with all due military and religious solemnity. Since then, however, the American occupation of Japan has (officially) ended. American troops are still there, but they inform the Japanese Christian churches in that area that they have no funds to maintain this shrine, and intimate that if the Japanese Christians are properly grateful for all the benefits received at American hands, they will do so. The Japanese Christians don't want to see the shrine fall into dilapidation, but their churches need every yen they can raise for their own activities. What to do? Our Japanese correspondent wonders, not too hopefully, if there might be American Christians who would contribute to the maintenance of the shrine. If any who read this care to do so, we will be glad to put them in touch with him. Meanwhile, however, the question presents itself: Are there other instances of saddling hard-pressed people in countries where U.S. troops have been stationed with the upkeep of memorials which rightfully should not be their responsibility? If there are, should not our defense forces make some much-needed financial adjustments? As matters stand, the first thought of Japanese who look at this towering cross is not likely to be of American sacrificial valor.

Piety on Postage Runs Into Difficulty

WASHINGTON'S CAMPAIGN to employ the apparatus of government to certify the piety of the American people ran into a bit of trouble the other day. It was unexpected trouble. A bill to require that the "In God we trust" avowal should appear on all paper currency, as well as on coinage, was zipping through House and Senate at maximum legislative speed. (By this time the presidential signature has probably made it law.) But Senator Frank Carlson of Kansas wanted to improve the bill a bit. As a rider, he proposed that the four words must also appear on every U.S. postage stamp. That, likewise, seemed on the point of adoption without debate when it became known that the men in the post office department who design our stamps had their misgivings. What, they wanted to know, about the wisecracks if a stamp designed to celebrate, let's say, the tenth anniversary of the last time your postman made an afternoon delivery, asserted "In God we trust"? Or what about a stamp adorned with certain presidential features—naming no names—bearing the same motto? There are, of course, times and seasons for official piety, as in the case of the Senate chaplain who said he took one look at that body and then prayed for the United States. But, argued the stamp designers, isn't it enough to have this motto on the 3-cent and 8-cent stamps, as it now is, since these are the most used for domestic and foreign mail? The bill has been referred to committee.

Dewey's Influence Fading From U.S. Schools

URBANA, ILLINOIS, witnessed a funeral the other day which told more than could volumes of exposition about changes that are taking place in American education. Almost without notice in the press, the Progressive Education Association met and disbanded. Only a handful of directors showed up for the last rites. The P.E.A. was founded in 1919 to spread the educational philosophy of John Dewey through the American school system. For a time it exerted great influence, and some of its methods will continue as standard educational practice. But, as the *New York Times* said in advance of the Urbana meeting, "in many school systems it has been the educational kiss of death to be labeled a disciple of Dewey or a member of the association." *Sic transit.* ¶In upholding the conviction of T. Val Palmer, Jr., Quaker c.o. who is a theological student at Oberlin, a U. S. circuit court of appeals at Philadelphia said "he may be the prophet of a new day, or he may be more dangerous than any of the rat-like characters [brought into criminal court] because his type of refusal to cooperate, if sufficiently widespread, would make organized society impossible." This was Palmer's third conviction. He has served one year in prison, been fined $500 and placed on probation for three years. His

"crime" this time was refusing to fill out a questionnaire from a draft board. He answered the questions on his own stationery. But he would not do so on the official paper. Despite disclaimers, the savage game of cat-and-mouse treatment for c.o.'s apparently continues.

At the Summit

THIS IS THE WEEK in which the Big Four heads of state are meeting in Geneva. Each of them will have advisers at hand, and none of them will venture far in the discussions without consulting the "old pros"—such as Mr. Dulles and Ambassador Bohlen—in the background. But there will be hours when just four men—Marshal Bulganin, Prime Minister Eden, Premier Faure and President Eisenhower—are alone together behind closed doors. On what happens during those hours the hopes of mankind largely rest. Those four men, instruments for the wielding of so much power, will be meeting surrounded by a wall of prayer rising from every continent.

We do not know what the agenda is for this conference "at the summit." That is one hopeful thing about it. The four heads of state have deliberately avoided that preliminary deployment along fixed lines of battle which a set agenda would have produced. Instead, they have agreed to the Russian proposal that the conference shall be free "to take up any subject which is believed to be a contributing cause to world tensions." President Eisenhower told a news conference that he did not even know whether stenographic notes would be taken during the discussions. In the light of Yalta's aftermath he may believe that the fewer formal records, the more likely solid results. The thing most needed if this conference is to succeed is free and frank talk among its top participants.

I

Although, for this good reason, we do not know what is going on behind the closed doors at Geneva, there are at least two subjects which we can be confident will take up much of the discussion. The first is German reunification. Bulganin may prefer to regard this as the question of German rearmament. But rearmament and reunification are two sides of one problem. With the French as jittery as they remain over the prospect of a rearmed Germany, and with the British as interested as they seem to be in proposals for an all-Europe security pact, possibly to include a neutralized zone running from the North sea to the Adriatic, the Russians have it in their power to make a move toward German reunification which would change the entire European situation.

And they just might do it. For if the underlying Russian purpose is to gain a period of prolonged quiet in which to straighten out an internal economic problem that has become—especially in agriculture—more and more fouled up, such questions as German division and Germany's eastern frontiers are of pressing importance for the men in the Kremlin. They don't want a German neighbor seething with unrest over a denied reunification or boiling with the kind of *revanche* agitation that made Alsace-Lorraine a fighting symbol in Paris from 1870 to the 1914 disaster. Yet precisely such a movement is already starting in West Germany. Any consideration of what is to be done with Germany's old eastern provinces would naturally, almost inevitably, pass along to the Baltics. And on this matter of eastern frontiers and the Baltic republics, Bulganin knows that he could edge the Soviet Union's western borders with peaceful, even grateful, neighbors at no higher price than the abandonment of half a dozen stooge governments the Kremlin has always treated with contemptuous cynicism.

II

The other topic which undoubtedly is being given major consideration "at the summit" is disarmament. We don't know where the U.N.'s disarmament commission got in its recent London conference—if anywhere. The men at Geneva will know. There is one fact relating to this question, however, which should be plain even to outsiders. This is that the former proposals for atomic disarmament, both the American proposals and the Russian, are out. The men at Geneva, if they are to point the way toward an end to the suicidal folly of a nuclear arms race, must find a new approach.

This is so for three simple but determining reasons. Two of them were acknowledged by President Eisenhower during his July 6 press conference. With that occasional candor which, when he employs it, makes him so effective a national leader, the President first said that all the old schemes for atomic disarmament rest on the effectiveness of inspection methods, and that the real trouble with such schemes is that the United States does not know how much inspection it will permit and hence is in no position to press its former proposals on the Russians. Later, when James Reston of the *New York Times* asked, "Are you satisfied that it is possible, through *unlimited inspection* [our italics], to detect the manufacture of these weapons under modern circumstances?" the President categorically replied, "Well, no. I think that no one can say that through *any type of inspection* [again our italics], you could find items that have been already manufactured and concealed . . ." and so on.

There is still a third reason why proposals for atomic disarmament require reconception starting from their basic assumptions. This is that fissionable material, at the beginning of the atomic age thought rare, is now on the verge of becoming as available as rock salt—maybe more available. Chemists and physicists are now talking about extracting fissionable material capable of making the most hideous bombs from almost any outcropping of granite.

Atomic disarmament, in other words, must be worked out in terms entirely different from control and inspection of raw materials and manufacturing processes. What the new terms could be, it is the business of the men now at Geneva to discuss with one another. That they are approaching this subject in a frame of mind capable of considering radically new proposals has been suggested by many things Mr. Molotov said while in this country, by the speech Mr. Khrushchev made at the now famous Fourth of July garden party in the U.S. embassy at Moscow, and perhaps nowhere more than by the sudden, uninhibited outburst of President Eisenhower to his news conference: "We earnestly want to find some answer to this

complicated question [of disarmament] because, to my mind, it is perfectly stupid for the world to continue to put so much in these agencies and instrumentalities that cost us so much and, if we don't have this war, do us so little good." Mr. Eisenhower is at Geneva to see that we don't have this war.

III

One final reminder is perhaps needed as Americans live through this week so big with destiny. A part of the press will teem with big black headlines purporting to tell what is going on behind the closed doors. If the correspondents in Geneva hear rumors of disagreement during the give-and-take of free discussion—and Geneva will be full of such rumors, as all conference towns are—some can be counted on to send their papers dispatches that try to magnify the pebble of rumored discord into a rock of unyielding hostility on which all hopes must founder. Learn to read all such journalism with the calm that can be gained from a reminder that, until the doors are opened, the correspondents probably know no more about the actual course of the discussions than you do.

And don't be disturbed if the communiqué issued at the close of this "at the summit" talk does not announce great accomplishments. After all, the proceedings of this week are *talk*—just that. They are, as the President has said, simply a way by which four heads of state can, through informal conversation, try to decide "where best method" to tackle the issues in the actual negotia- would we find the best group, the best channel or the tions which foreign ministers and other diplomatic technicians are supposed to start after these four men go home. The thing that matters most about this meeting "at the summit" is the mood in which its four participants conduct it. Their mood before the meeting has raised the world's hopes. If they come out from behind the closed doors in as responsive a frame of mind as they went in, those hopes will soar.

Day unto Day

IN this deeply, divinely appointed last day of our doom
And of seaside resorts and the stainlessly metal-and-glass
Overtowering and the rapt cleanness of orchards in bloom
Along uncosmopolitan rivers, and jets as they pass
Sky-uplifting from hospital beds and from children's torn books
The inhibited hungers and incontrovertible fears
And the quivering, quarrelsome loves with which each has been charged:
O what is a man with his life so delivered, enlarged,
That the innermost sanctum of outermost space now appears
Wheresoever he settles or searches or listens or looks,
As the millions of micro-transgressions religiously fail,
And the open-air concerts keep worshiping into the night,
And the transcontinental chorales of swift highways prevail,
In this deeply, divinely appointed new day of delight.

GERHARD FRIEDRICH.

Effective Speaking for Wives

EDITOR THE CHRISTIAN CENTURY:

SIR: As though we did not have enough troubles already, what with the hydrogen bomb, and the open season for pushing the lawn mower and grubbing in the garden upon us, now comes a nasty threat from Canada. Hitherto Canada has been a peaceful neighbor, but the present threat may change all that, and end the love-and-good-wishes era. Item, to wit, the Canadian Press relays the grim news that in Calgary, Alberta, a course in "Effective Speaking" has been offered housewives by the parks department in cooperation with the Junior Chamber of Commerce, and the wives have flocked into it. That's the trouble with these Juniors, they don't know it is loaded!

"Effective Speaking for Wives," my eye! What wife ever needed a course in effective speaking? She needs it as badly as a robin needs a course in singing, or a cricket needs a course in chirping! Don't they know in Calgary how this thing may spread over the United States?

Every husband agrees with old Thomas Fuller that "silence is a fine jewel for a woman." He would like to see his wife decked out in such shining jewels in necklace, bracelets and rings. William E. Gladstone was said to have been miraculous in his presentation of the national budget to Parliament. Any husband would match his wife anytime against Gladstone in presenting the month's family budget.

Of course, the wife's voice is the sweetest noise in nature, but why try to gild the lily by giving lessons? A wife has mastered all the varieties of effective speech listed in classic phrase by Shakespeare in *As You Like It*. Here is the repertoire. The order of the day is that highly controversial subject, "This is a good night for cutting the grass, isn't it?" The lord and master, in a manner of speaking, replies, "No. I've had a hard day at the office, and I am all worn out." Then all the different styles of speech, listed by Shakespeare:

The Retort Courteous: "You poor thing, I hope you live till the doctor can get here."

The Quip Modest: "I'm sure of it. You had better watch your step, for you are just fading away to a mere two hundred pounds."

The Reproof Valiant: "What do you suppose *I* have been doing all day, sleeping? While you were sitting in an air-conditioned office!"

The Countercheck Quarrelsome: "If I got 'all poohed out' as easily as you do, this house would be a shambles."

The Lie Circumstantial: "I know all about your hard day at the office. Two hours for lunch and a ball game!"

The Lie Direct: "All worn out! You're as husky as a truck horse!"

This is just an overture to the real orations of the evening.

I am not in favor of breaking off diplomatic relations with Canada. But I do urge the officials not to let this poisonous idea of courses in effective speaking for wives get over the border.

How about wives giving lessons in effective speech to mute, inglorious Miltons of husbands?

Yours,

SIMEON STYLITES.

Earth's Death, Seen from 45,000 A.D.

In Two Parts—Part One

By Alfred Friendly

On June 26 the Washington Post and Times Herald *published the article which follows. It was introduced by an editorial explanation: "We have projected Alfred Friendly, this newspaper's assistant managing editor, some several thousand years forward in time and some several thousand light-years away in space, to review a singularly important set of volumes which, unless precautions are taken, have a considerable likelihood of being published."*

THE SINGULAR paradox in the superb study made by the Select Exploratory Mission is that the more it discovered about life on Earth, the less it was able to explain its extinction. To be sure, the mission determined, once and for all, *how* total death came; but it admits that it is at an utter loss to suggest *why* the pan-lethal event was allowed to happen.

The mission's remarkable six-volume report, *The Rise and Annihilation of Earth-Life,* published today, proves that animal life ended as a result of the radioactivity released by about 240 simultaneous, or near-simultaneous, giant nuclear reactions. The study conclusively routs the speculations, tentatively suggested after our first landings, that death came because Earth passed through a poisonous cosmic cloud, or that the radioactivity was the result of an accident, with a blast in one atomic power plant touching off the rest. The evidence is overwhelming, and needs no summarization here. More important, the positive evidence of annihilation through radioactivity resulting from a vast series of purposeful nuclear explosions is equally overwhelming.

All Animal Life Poisoned

From study of the erosion and sedimentation on Earth, mission scientists calculated that life ceased on Earth about 45,000 plus-or-minus 2,000 Earth-years ago. They also computed the amount of energy release necessary to create the physical destruction visible at the 240 blast sites which they discovered. Thereupon, they figured the radioactivity that would be remaining in Earth's atmosphere from the calculated nuclear reaction after a time passage of that length. Their theoretical result was fantastically close to the actual amount of radioactivity measured in the atmosphere.

A series of corroborative facts all point to the same conclusions. These included the location and amount of radioactive earth and fission products, especially the telltale technetium-99, found on Earth only as a uranium fission derivative.

All animal life on Earth with a few uninteresting exceptions was, then, literally poisoned out of existence by radioactive emanations from some 240 nuclear explosions. For practical purposes, only plant and some relatively simple sea life remained. The mission is convinced that the blasts occurred at the same time, within a matter of a few hours or days. Volume II of the study proves beyond doubt that the explosions were made by a civilized, highly advanced species, Earth-man.

Man Knowingly Destroyed Himself

Although all six volumes of the Select Exploratory Mission's report wrestle with it in one way or another, the enigma remains. Each discovery reported, each deduction substantiated, each piece of the puzzle rightly fitted into place only serves to deepen the mystery: Here was a civilization of great advancement, motivated as all life must be by the burning desire to survive, accomplished in engineering and vastly knowledgeable in science, and esteeming the loftiest philosophical standards, which nevertheless knowingly destroyed itself. "Knowingly" is used advisedly. It is at the root of the enigma.

By way of contrary illustration, the cataclysm on Earth in no way paralleled the destruction of life through conflagration on the fourth satellite of the nearest double star which our expeditions studied some time ago. There, it will be recalled, cognitive life was relatively well advanced, but not nearly to the point of anticipating the existence of the freak subsurface oxygen layer. Once it was reached and released, doubtless through primitive mining operations, the next spark touched off a fire that consumed all carbon and hydrogen in the planet's atmosphere and on its surface. But that was unwitting, accidental destruction. The wretched creatures digging into the soil had no notion that their action would result in death.

No such thing happened on Earth. A team headed by the mission deputy himself makes a brilliant and irrefutable proof (Vol. II, pp. 560-719) that Earth-man could not have escaped knowing that the neutron emission from the 240-odd macrofission-fusion reactions of the size which were detonated would fatally empoison virtually all animal cellular life then extant on Earth. The proof comes from the fact that the knowledge and techniques necessary to create a giant fission and/or fusion reaction necessarily include the knowledge of the degree of radioactivity that results, and its effect on life forms.

Moreover, the Select Mission found something in this connection which the Discovery and Preliminary Study missions had missed: Several small-scale fission and fusion detonations had been made, probably only a few years before the extermination chain of the 240 or more was set off. Thus Earth-man had ample opportunity to measure the actual radioactivity that resulted, even if he could not have deduced it.

Most of those pre-Last Day explosions, incidentally, had been set off in uninhabited, desert or remote island locations. They were thus clearly tests. Two, however, on urban centers on a largish island near the major continent, seemed to have been deliberately destructive. That those blasts

Copyright 1955 by the Washington Post and Times Herald. Used by permission.

were not coincident with the ultimate 240 is demonstrated by the fact that much new construction and other life manifestations were found above the destruction level.

Let us temporarily shelve the attempt to solve the enigma and look instead into some of the findings of the mission's splendid report—findings that make up the fabric of the enigma.

What Man Had Been

First of all, the report added little, and did not attempt to, to the discoveries of the earlier expeditions on the physical nature of Man, Earth's dominant and only volent creature able to exploit and control a wide range of external energy sources.

Physically, Man was routine, about what would be expected and what we have found on almost every other planet of similar size, chemical constituency, atmosphere and temperature range. He was a biped, and possessed a pair of prehensile hands. His organs for sight and hearing were placed at about the optimum position and height above the ground for satisfactory adjustment to the physical environment and mastery over other plant and animal forms. Except for his superb brain, such other unique features as he possessed were all handicaps:

¶ He was almost symmetrical in one dimension, thus sacrificing a certain specialization.

¶ He had five instead of the customary six fingers, which led him to adopt the cumbersome decimal system instead of the much easier duodecimal count (even so, his progress in mathematics was phenomenal).

¶ His way of ingesting, digesting and egesting his nourishment was ridiculous, and his method of procreation must have led to the most appalling emotional difficulties.

Psychically, however, Man stands quite apart from any other creature we have found on the several hundred planets we have explored in our galaxy. By circumstances the mission could not explain in mechanical or physically evolutionary terms, it found Man possessed of a nobility of aspiration, a cosmic as well as an inner awareness, a respect for life, a feeling for beauty and an honoring of good and God which are utterly unmatched, much less surpassed.

It is in this area that the mission made its most significant and interesting findings. Its accomplishments were made possible, as the head of the mission modestly declares, by the sensational discovery of the so-called Time Capsule, the finding of which was widely reported here some time ago.

We now know many more details about it. It is a heavy metal casing deposited deep in the ground, apparently with much ceremony, during an exposition in Earth's biggest city, participated in by most of the nations on the globe. Its contents were packed and secured with care. Accordingly, it provides examples of artifacts all counterparts of which were elsewhere obliterated by the nuclear holocaust and the passage of time. It contained a wealth of representative utilitarian, educational and aesthetic objects and some 10 million words on celluloid film—a dictionary, if not an encyclopedia—summarizing the history, scientific knowledge, philosophy and sociology of the times.

"The times," as it turned out, were those of Man's next-to-last breath. The mission is convinced (Vol. VI, pp. 36-288) that the 240-blast death salute took place within a few Earth-years—perhaps within the same human generation—of the deposit of the Time Capsule at the international exposition (by the conventional Earth count, in the year 1938, or about one million years after the origin of the species and about 5,000 after writing was invented).

A natural deduction from the circumstance of the deposit of this collection of memorabilia is that Man knew of coming annihilation, or at least had a premonition of it, or in fact had already actually determined to bring it about. The contents of the Time Capsule themselves, however, effectively demolish that notion. The deposit was that of a life-loving people, bursting with vitality and lightheartedness, confident almost to the point of arrogance about their future. Even the trivialities assembled in the collection—examples of games, art works, music, personal adornment, etc.—testified to an optimistically expectant race. The deposit of its record for safekeeping evidenced not self-doubt or foreboding of doom, but rather a sense of history. That in itself is always and everywhere the touchstone of an advanced and cultivated civilization.

It was only a matter of a short time for mission cryptanalysts and philologists to decipher the writing and languages in the 10 million words on the films. With the basic information thus obtained, the problem of interpreting the significance of the ruins elsewhere around the globe was reduced to relatively simple proportions. Deductions and comparisons which might otherwise have taken tedious work were rendered swift and easy. More than that, the find produced the only examples of writing and printing on Earth except for fragments painted on walls or engraved in stone on monuments and ceremonial buildings. The passage of time had destroyed all other writing on organic matter (mostly cellulose), of which there must have been a staggering amount.

A Million Plodding Years

The story of Man which the mission pieced together from all sources tells first of about one million years of incredibly slow cultivation. Wood, bone and stone implements, very crude, went without much change or improvement until the last few thousand years of that period.

Not until that first period ended, perhaps 7,000 or 8,000 Earth-years before the annihilation, does the history take on any interest for us. But beginning then, progress moved at an exponential rate. As if making up for the long doldrums, Man rushed forward in a greatly compressed period of time. He domesticated other forms of life which were useful to him; became a farmer, husbandman, industrialist and trader; invented the wheel and writing, and elaborate tools. His institutions, particularly governmental, expanded in size, specialization and effectiveness. His knowledge and utilization of metals and chemicals and his exploitation of fuel, especially fossil fuels during the last years (in a fiendishly wasteful but momentarily most effective way), were the keys to his material advancement. Most significantly, he kept pace with his physical achievements in the swift development of standards of ethical values and behavior —standards quite distant from those valid for his earlier, so long drawn out predatory culture.

Almost at the dawn of recorded history, stone tablets of one tribal leader disclose a law embodying the concepts of

even-handed justice and of punishment for encroachments against the person and property of others. By 3,000 years before the end of Man, the written "history" of many tribes—mostly legend and lore about origins—was heavily interlarded with as lofty and sublime ethical precepts and intuitive moral discoveries as ever have been expressed on any of the inhabited worlds we know of, including our own.

"Central to them all," the mission's chief sociologist writes, "was the concept of reverence toward life, the sacredness and worth of the individual and the inviolability of his rights. Laws against murder, injury to the person, theft and perjury, were among the earliest community guides. Throughout them were requirements of fidelity and honor not merely to tangible objects such as family, associates and institutions, but also to magnanimous principles of generosity, love, selflessness and spiritual fulfillment.

"It is not a contradiction to note that the history of Man from its written beginnings, and perhaps even before, to its disastrous end was one of war and of organized, increasingly systematic hostility between tribes, nations and empires. That is not surprising nor, in the sense of this examination, important, for that was the pattern of life on every planet we have discovered. Rather, what was unique about Earth was that through its last period, and consistently even in the midst of its wars, lasting honor and esteem were accorded to the peacemakers, not the warriors. Highest and most enduring value was placed on the precepts and philosophies of the prophets of survival and amity, not on the bellicose voices.

"To be sure, champions in war evoked intense adulation during their lifetimes and at recurrent but brief periods. But the persons and ideals which were given permanent honor in all civilizations on Earth which had progressed beyond stone implement cultures were those which acclaimed love, forbearance, freedom, the supreme importance and sacredness of each individual creature and his personal and spiritual liberty."

(To be concluded)

The Y.M.C.A. Questions Itself

By Robbins Strong

EDINBURGH, Lausanne, Stockholm, Jerusalem, Tambaram, Oxford, Amsterdam, Oslo, Travancore, Willingen, Evanston—these names, with their memories and their messages, have become a rosary of the ecumenical movement. Will Paris 1955 be added to that list? At Paris next month the World's Alliance of Y.M.C.A.'s will celebrate its 100th anniversary. It will be the 22nd World's Conference since the World's Alliance was formed in Paris in 1855. Already traveling toward Paris are the forerunners of some 10,000 persons coming from the Y.M.C.A.'s of over seventy countries. It will be a great ecumenical gathering, a conference of lay people—for the Y.M.C.A. is a movement of laymen, Christians of the "household of God" who have found in the "Y" a bond of unity and a means of expressing their Christian faith.

The participants in this centennial conference will come from many different backgrounds, and from Y.M.C.A.'s so different in pattern that one seeks in vain to find any organizational common denominator. There will be young Africans, members of a small parish group within one mission in a French African territory, who call themselves a Y.M.C.A. because long before the ecumenical movement came to self-consciousness they found in the "Y" a sense of belonging to a world brotherhood. There will be young Ethiopians, members of the Coptic Church, who have seen in the Y.M.C.A. the opening of new social and educational horizons. There will be young Norwegians, coming from a country where the Y.M.C.A. and the Y.W.C.A. are joint and in effect comprise the youth movement of the church. There will be Koreans, who through the trials of sixty years of occupation have found in the "Y" training for national leadership and a meeting ground for Christians of differing denominational loyalties.

There will be South Americans, Roman Catholic by tradition, styling themselves "Christians without denomination," who have found in the Y.M.C.A. a center for personal development and Christian service. There will be young Germans, closely related to the Inner Mission, for whom the "Y" means primarily Bible circles. There will be Poles-in-exile, loyal to the Roman Catholic Church, finding in their Y.M.C.A. a bond with the lost homeland. And there will be young and old from North America, conscious of the communitywide scale of their program, of their gymnasiums and swimming pools, with a varied membership, often asking themselves whether the Y.M.C.A. is a social organization with religious overtones or a religious movement with a social mission. All these and many more, including young Jews, Hindus and Muslims, will come to Paris this summer.

What Is the Lure?

Why will they come, and what do they have in common? Some come because it is Paris—and who does not want to go to Paris? The city has a fascination for people the whole world around. They come because a visit to Paris is something they have dreamed of and hoped for. This is human, and these Y.M.C.A. laymen, and the clergy too, are human beings who along with other millions wish to visit Paris. Others come in spite of Paris.

But they come not only for that. They come because this is a centennial, the 100th birthday of the oldest international Christian federation in existence. A century ago, some ten years after the founding of the first Y.M.C.A. in London in 1844, a young Genevese, Henri Dunant, a pioneer of the Geneva Y.M.C.A. and later founder of the Red Cross, was fired with the idea of uniting young Christians and wrote to other Y.M.C.A.'s of his vision "to establish fraternal links between many groups of young

people who fear God, to attempt to propagate that *ecumenical spirit* which transcends nationality and language, denominational and ecclesiastical questions, class and profession . . ." He found kindred spirits in William Chauncy Langdon of Washington, D. C., George Williams of London and Jean Paul Cook of France. Through their efforts 99 young men, averaging 22 years of age and drawn from nine countries, met in Paris in August 1855 and formed the World's Alliance of Y.M.C.A.'s.

The 'Paris Basis'

It was on that occasion that the "Paris Basis" of the World's Alliance of Y.M.C.A.'s was drawn up. It has stood the test of time, of wars and divisive factors, and remains today the basis on which national Y.M.C.A. movements are affiliated to the World's Alliance. The central portion, often called the "fundamental principle," reads: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his Kingdom among young men."

Although no documentary evidence exists of a direct connection between this central christological affirmation and that of the "Basis" of the World Council of Churches, the similarity of wording is striking. Perhaps here as in other fields the contribution of the Y.M.C.A. to the ecumenical movement is by indirection. As an indication of this consider the names of some of those who in and through the "Y" came to the wider ecumenical scene: John R. Mott, all his professional life a Y.M.C.A. secretary; Nathan Söderblom, early active in the Swedish Y.M.C.A.; John Mackay, a young Y.M.C.A. secretary in South America; Bishop Azariah, once Y.M.C.A. secretary in India; D. T. Niles and W. A. Visser 't Hooft, former secretaries of the World's Committee of Y.M.C.A.'s.

This is not the place for an extended treatment of the Paris Basis but it might be appropriate to point out three elements in it, elements which are a unitive whole and which have been characteristic of the Y.M.C.A. throughout its history. They are unity (the Y.M.C.A. "seeks to unite" and "associate"), unity in Christ as the revelation of God, and unity for mission, for evangelism. This is further expressed in the biblical verse found on the emblem of the World's Alliance: "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me."

In a Changed World

And now a hundred years have passed. The social conditions of the middle and late 19th century to which the Y.M.C.A. responded have changed. Many of the enterprises in which it pioneered have been taken over by churches, governmental agencies and other organizations. Have the past hundred years seen such a growth of organizational structure, with all the ossification inherent in "old age," that the Y.M.C.A. cannot respond to the changing conditions and needs of young men? This is a legitimate question. Paris 1955 is a time of testing. Is the Y.M.C.A. still sufficiently open to the guidance of the Holy Spirit that it may pioneer new paths of Christian witness to searching youths? Or has it become a reflection of the cultural patterns in which it lives, concerned with "saving its life" rather than "losing it" for Christ's sake? Will Paris 1955 be a glorification of the last hundred years or a driving challenge to the movement as it enters its second century?

New conditions obtain in the middle of the 20th century and perhaps give a clue to the way the Y.M.C.A. must go if it is to continue to fulfill the task for which it came into being. There is a growing awareness that we are living in a non-Christian world. The old distinction between "mission lands" and "Christian countries" has broken down. The mission is everywhere and one. Evangelism, the converting presentation of the Christian gospel, is pertinent in all lands and for all peoples. The last World's Conference of Y.M.C.A.'s, meeting in India in 1937, stated that "the central task of the Young Men's Christian Association is to make Jesus Christ known, believed, trusted, loved, served and exemplified in every life and in all human relationships." This remains as true today as it was then; but it remains also as a striking judgment upon Y.M.C.A.'s that they have not done all they should have to make this true in their daily programs.

Evangelism by Indirection

The method of indirection, or evangelism by deed rather than word, is characteristic of Y.M.C.A.'s. And yet all too often indirect evangelism has been used as an excuse for failure to confront young men with the challenge of Jesus Christ through the written and spoken word. Y.M.C.A. activities can be expressions of the Christian faith to those in need, but they are equally opening doors to the threshold of faith, which leads to the household of God. The authenticity of indirect evangelism is assured only when the leadership of the association is truly and avowedly Christian. The second century calls this leadership to a deeper knowledge of the Bible and Christian doctrine and a greater commitment to share it in the daily round of program activities.

But the gospel is preached not only by word and deed, but by the activity of individuals. The witnessing fellowship, bound together in loyalty to Jesus Christ through whom a new spirit enters into the group, speaks directly to many young people today. Isolated, lonely, frustrated young men are led to Christ because they see within the life of a group an earnest of the koinonia which unconsciously they seek for themselves. May it be said of Christian groups today as it was so many years ago, "See how these Christians love one another." This is a call to be an evangelizing community.

Closely bound to this emphasis on evangelism is the emerging role of the laity. Emil Brunner, who first journeyed to the Far East as a religious consultant of the World's Committee of Y.M.C.A.'s, said at a recent plenary meeting of the committee that we are now living in "the age of the lay Christian, of those who preach the gospel, not because they are appointed to do it, but because they feel an inner urge to share the best they have and know with those who do not yet know or have it. The word of the layman, who is not distinguished and marked off as an official representative of religion, carries much more weight

than that of the professional theologian and clergyman." Dr. Brunner added with a characteristic flash of humor that being himself a theologian and a clergyman he might be allowed to say this without fear of speaking from a sort of lay inferiority complex. If the gospel is to have its full impact on all of life and society then it must be increasingly the concern of the whole *laos*, the people of God.

There are, however, signs that point in the opposite direction. The fact that no layman is among the presidents of the World Council of Churches is well known to those who followed the proceedings at Evanston. In some countries, and particularly those with an established church where the clergy often has a predominant role in the life of the church, there is an increasing anticlericalism on the part of youth—and this in Protestant circles.

For the Y.M.C.A. as one of the lay Christian movements this presents both a challenge and a responsibility. Laymen want and need to find expression of their Christian faith. The "Y" offers the possibility of freedom to adventure, to experiment and to make mistakes in bringing the gospel to bear on the intricate problems of our day. The Y.M.C.A. is not a church, but while maintaining independence from ecclesiastical control it has constantly recognized its dependence on the churches, being but an auxiliary to them. It has constantly urged that its members take an active and loyal part in the church of their choice. In this it has not always been successful. The Paris Centennial will fall short if it does not help its members to more thoroughgoing participation in the activities of their local congregation, a more committed churchmanship and a greater sense of belonging to the *oikoumene*.

Throughout the past century the Y.M.C.A. has made a continuing and consistent contribution to the cause of Christian unity. During these postwar years when the ecumenical movement has found its major flowering in the World Council of Churches, there are those who look wistfully back to the "in process of formation" days before organizational constitutions necessitated formal ecclesiastical representation. But this development was necessary and desirable even though at times frustrating to the prophetic souls whose vision sometimes outstrips ecclesiastical necessity. The next steps toward Christian unity are a task to be undertaken more and more by the laity. There is an obligation resting on the World's Alliance of Y.M.C.A.'s and the other lay Christian movements within the ecumenical movement to urge their members to a deeper sense of responsibility to strengthen and spread the cause of Christian unity at the grass roots.

The task of a movement such as the Y.M.C.A. is much easier than that of the World Council of Churches, for it is infinitely easier for individual laymen to meet in fellowship across denominational barriers than it is for official representatives of church bodies. But the former can be a groundswell bearing the latter along with it. One can but thank God for the small contribution that the Y.M.C.A. has been able to make in the struggle for Christian unity and ask his forgiveness that more has not been done.

From the beginning young Protestants have found in the Y.M.C.A. a unity in shared action. Subsequently Roman Catholics and members of the ancient Eastern churches entered the movement and found it congenial and adaptable to their conditions and outlook. This has at times produced tensions and uneasiness as well as a joyous sense of thankfulness among the faithful followers who rejoice in their common membership in the Y.M.C.A. Thus in the most difficult of spheres, that of interconfessional relationships, the World's Alliance of Y.M.C.A.'s has been permitted, through its lay approach, to give its mite in building confidence and understanding across these denominational and confessional barriers which constitute so great a scandal to the hope of larger Christian unity.

Paris 1955—it can be a birthday of memories in the city of light. It can also be another in the series of ecumenical conferences of this century, one in which 10,000 laymen open themselves to the guidance of the Holy Spirit, and go forth renewed and determined as never before to work for the extension of Christ's Kingdom and the unity of his church.

BOOKS

Prayer and the Pray-er

Rediscovering Prayer. *By John Casteel. Association Press, $3.50.*

THIS is an extraordinarily perceptive and useful book on prayer, which readily merits its choice as a Religious Book Club selection. Its author is professor of homiletics at the Colgate-Rochester Divinity School. It is, as far as I know, his first book, but certainly not one written without rich preparation. I knew him as a student in speech at Northwestern University and as a teacher in that field at Union Seminary—a quiet, scholarly, efficient person who would not ordinarily be thought of as a mystic. This book, without a trace of bombast or self-exhibition, reveals the secret of his strength.

In some respects this is not unlike a number of other books on prayer that have been published in recent years. It puts the focus of prayer in God's initiative in the divine-human encounter of communication which prayer is, and carries this into a helpful analysis of prayer as adoration, confession, thanksgiving, petition and intercession. What is new is not so much the ideas expressed as fresh ways of putting them, with many a nuance of thought that stirs examination of one's own attitudes and makes these practices seem both possible and necessary. Particularly helpful is the chapter on adoration, which almost everybody knows is central to prayer but which in personal devotions is often more difficult to achieve than petition. The author not only gives richness of meaning to this mood but offers suggestions as to how to enter into and express it.

The chapter "The Patterns of Praying" can be very helpful if the reader bears in mind what the author says at the beginning of the book: "Room must always be left for those who will rise up and say, 'Yet I have found it otherwise'" (p. 5). Reasons are given why discipline and regularity in prayer are essential. The idea is driven home that we must not pray simply "when we feel like it" or judge the value of prayer by the way we *feel* while praying. "Our escape from this illusion will be found in seeing that the essence of our praying lies in the act of our *will*. Not how we feel, but what we set ourselves to *do*: to offer our praise to God; to seek his mercy; to commit to him our desires and necessities; in short, to offer *ourselves* to him—this is the true test of prayer's reality" (p. 129). The author's recommendation for such regularity in prayer is a half-hour in the morning, secured if necessary by earlier rising, within which there is devotional

reading, including devotional reading of the Bible; the offering of vocal prayers, both from collections of prayers and in spontaneous form; and silence for listening to God.

Particularly helpful in this section is the advice on what to do with distractions. Everybody has them. (Though it is not quoted, one is reminded of John Donne's famous confession, "I neglect God and his angels, for the noise of a fly, for the rattling of a coach, for the whining of a door.") Wandering thoughts that come from within should be recognized and quietly dismissed, "pigeonholed" for later attention if necessary, or if persistent, analyzed for their rootage in some personal disturbance that requires attention. External distractions need not bother us unless we let them; if they cannot be excluded, they can be made a means of grace. "The banging of the garbage collector recalls us to the truth that whosoever would be great must be servant of all; . . . the crying infant, bitter over his discovery of the world's indifference, can cry us awake to tenderness toward all suffering innocence" (p. 140).

The most out-of-the-ordinary sections of the book are in an early chapter, "The Human Conditions of Prayer," and in the last hundred pages. This chapter, with its manifestly Niebuhrian roots, is the one portion of the book in which I cannot fully go along with the author. Its primary note is that sin roots in our proud resentment of our human finitude. "Sin grows out of our fear and resentment against the limitations of our life, and our proud illusion that we can defy the conditions that bind us to earth and death" (p. 59). Jesus had a simpler and, I think, more realistic view of sin as self-love.

The last five chapters deal very helpfully with the disciplined planning of the day's work in the mood of commitment to God; the need for the simplification of life that God may have a chance; the "ingathering" uses of retreat—whether as a personal day of quiet and withdrawal, a quiet day with others, or the more extended retreat; the "outgoing" action of prayer in Christian vocation; the uses of devotional reading and the devotional use of other great literature; the communal life of prayer within the church, the cell group or the congenial "company of pilgrims" united in a common quest. The book ends with a warning against the subtle dangers of spiritual pride in prayer and a realistic assessment of "dry times," as to both their bodily and psychic causes and the possibility of their use as means of grace.

Throughout the book there are apt citations from the great mystics and other literary sources, down-to-earth and often humorous illustrations, concrete directives which indicate that the author knows the world of today as well as the world of the spirit. It leaves one with the impression that he knows toward what goal he is headed and, as a fellow pilgrim, is able to direct us along the way.

GEORGIA HARKNESS.

The Revolution Reaches America

ENCOUNTER WITH REVOLUTION. *By M. Richard Shaull. Association Press, $2.50; paper, $1.25.*

REVOLUTION AND REDEMPTION. *By M. M. Thomas and Paul E. Converse. Friendship Press, 60 cents.*

SHOCK AND RENEWAL. *Compiled by Keith R. Bridston. Friendship Press, 60 cents.*

THIS REVOLUTIONARY FAITH. *By Floyd Shacklock. Friendship Press, $2.00; paper, $1.25.*

CHRISTIANITY AND THE ASIAN REVOLUTION. *Edited by Rajah B. Manikam. Friendship Press, $2.50.*

A NEW WORLD is in birth—a proletarian world, a "colored" world and a hard, rough world. The comfortable, "genteel" world died with the scorn that Lenin heaped on it. The two inescapable evidences of this new world are the emergence of Asia and the spread of Soviet power. Only since 1945 have the clear outlines of this world appeared, for only since then have independent Asia and spreading communism become the major factors with which we have to deal. Before 1945 this world was partially visible, but it was still something for the future to deal with.

Of this we can be sure: the dominant forces in the new world are to be the submerged peoples of the old world—the colonial peoples and the proletariat. America as one of the ex-colonial peoples might fit into the new world. But Americans in their thinking—and Christian Americans in particular—still seem tied to the comfortable, genteel world of the past. They realize but little that a revolution has taken place and that the last have become first.

The sand for our ostriches is, however, seriously depleted by the present series of publications. In them the Student Volunteer Movement and the commission on missionary education of the National Council of Churches both undertake the task of awakening Americans to what has happened. The first three titles on the list are Student Volunteer books planned for use at the quadrennial conference on the Christian world mission which will be held at Ohio University at Christmastime. The theme of the conference, reflected in all the volumes, is "Revolution and Reconciliation." The two other books are among the regular interdenominational missionary education books for this year, developed on the study theme, "This Revolutionary World."

Mr. Shaull's *Encounter with Revolution* —an encounter that has been taking place in student work all over South America— is a profoundly challenging and penetrating experience. The book is one that should be long and widely used among the college generation and all who would intelligently face the turmoil through which the world is passing. It is obsessed with the sight of God acting in history. If God acts, that means change—not just comfortable change and improvements, but change that reveals God's judgments on our institutions of pride and selfishness. The attempt here is to give Americans that Christian perspective on change from which they will be able to deal sympathetically and constructively with the revolution of our time, and without which they will savagely reject the revolution or hole up and ignore it to their own disaster. It is one of the major virtues of the book that it not only demands constructive understanding and action but devotes half its space to the statement of what this means in concrete political and ecclesiastical life.

Dr. Shacklock's *This Revolutionary Faith* is much less involved in political and economic life. It deals with the hungers for fuller life that scientific advances can meet and, especially effectively, with the hunger for community and fellowship that the Christian church can meet. Like all the books here under review, it looks often at communism as a vigorous but inadequate expression of the revolution; and like all of them it spurns any attempt to use Christianity as the antidote to communism or the bulwark of our security.

Says Dr. Shacklock: "Perhaps a government program of technical cooperation may show some good results even with ulterior or selfish motives. I do not know. But I am sure that a religion that preaches human welfare not primarily for the sake of the hearers, but for the security and welfare of the preachers, will be recognized for the insincere and hollow deceit that it is." And again, "Good will produces good will, but aid born of fear and hate produces fear and hate."

Of the other books, *Revolution and Redemption* is notable for an illuminating chapter on American life in the midst of world change, and *Shock and Renewal* is a compilation of the documents that show how profoundly the church is re-examining its mission in the light of such change. Both are encouraging because of their honest approach to all that is discouraging. The direction they move in is perhaps best indicated by the suggestion that where support of missions may once have taken the form of sending off a missionary barrel, it should now take the form of work in a political party.

The symposium *Christianity and the Asian Revolution* marks a milestone in the advance of the younger churches. For the first time Asian churchmen from several countries have combined to write a study of their social and religious environment and their responsibility toward it. The work deals with both the politico-economic and the religious change sweeping over Asia today. It reveals a church increasingly aware of its social task and message, and a church that holds political views considerably to the left of American Christianity. Perhaps the most intellectually stimulating chapters are those by Paul Devanandan examining the patterns of religious resurgence in Asia.

In addition to the works listed here there are also available the usual "human interest" books in this year's mission study offerings. They tell tales of the wonders wrought

by Christian missions in agricultural and other services. They overflow with self-assurance in handling the problems of the world; they deal with a fairyland where the white sahib has all the answers the people need and where God's will is easy to discover and, accordingly, to follow. We had better leave this brand of utopian propaganda to the communists; they can make a better job of it because they need have no qualms of conscience.

CHARLES W. FORMAN.

CORRESPONDENCE

No

SIR: My attention has been drawn to your brief comment on the British Quakers' "Appeal to All Men and Women" (June 1). You ask whether the emphasis in the statement on the sinfulness of using atomic weapons represents a difference in position from that of the Society of Friends on the use of *any* weapons.

I write to assure your readers that no difference in position is involved. The Appeal of British Quakers refers specifically to atomic weapons because it is these weapons that have aroused so much concern in the minds of Christians and all thinking men and women everywhere, and we wish to make our appeal starting from the point at which other men and women find themselves. But British Quakers are as clear as they have ever been—and frequent statements of our Yearly Meeting prove this—that the use of all weapons of war is a sin and that no man has the right to take the life of another man, with whom he is fundamentally united through the Spirit of God which dwells in us all.

Peace Committee, ERIC S. TUCKER,
Friends House, Secretary.
London, England.

Fatima

SIR: It seems to me that the Presbyterians in their statement "The Marian Cult" (June 29) failed completely to come to grips with the basic issue in the discussion of Our Lady of Fatima. What was reported as happening at Fatima either happened or did not happen. If it did not happen, then the Presbyterians who scoff at it are right. If it did happen, then the Catholics are right.

As a Protestant who became a Catholic and who has made a serious study of the story, including a visit to the Fatima area, I am absolutely convinced that the story of Fatima is true. There is no indication that the Presbyterian scholars who drew up the Marian statement acted like scholars on this matter. There is every indication that they started from the premise that it could not be true.

For those Protestants who are unwilling to subject their intellects to prejudgments, I ask that they make a study of the story of Fatima. This should include a study of newspaper reports at the time of the event. If after making a thorough study of the story of Fatima, the story is then discarded as fiction, the rejection would be on an intellectual basis. The rejection of the story as untrue without searching the evidence is simply prejudice.

Let me make a prediction, too. If there are those who because of this letter make a thoroughly unbiased and prayerful study of the story of Fatima, there will be among them those who will become Catholics.

Charlotte, N. C. GUY CLAVER.

See Codex Bezae

SIR: Judge Williams' article, "Hurricane Bingo" (June 15). is poignant and persuasive. In listing the eight "fundamental teachings of the Hebrew-Christian religions" against gambling he cites a Scripture reference for each one except the fifth, namely, "The Golden Rule in its negative form which was current in ancient Bible times."

Some manuscripts of the New Testament indicate that the negative Golden Rule was current in the early church. Along with the prohibitions to be urged upon the Gentile Christians, according to Codex Bezae, the Council at Jerusalem added, "And whatsoever you do not wish to be done to yourselves, do not do to another." (Acts 15:20, 29). JAMES D. YODER.

Evan. Congregational School of Theology,
Myerstown, Pa.

Author Replies

SIR: "Consider to how great an extent the chapters [in *Spiritual Values in Shakespeare*] on the four great tragedies depend on A. C. Bradley. If . . . we add Swinburne, Masefield and Mark Van Doren . . . what is left?"—Lucile Strayer in The Christian Century, June 22.

It is unimportant that I had conceived the series, laid out the plan and written the primary draft before I had read a single paragraph about Shakespeare from Bradley, Swinburne, Masefield or Van Doren.

It is unimportant also that Miss Strayer's criticism is as irrelevant as it is inaccurate. The chapters were intended not to increase the erudition of Shakespearean scholars, but to present to young people pictures wherein the greatest of dramatists illuminates moral conflict, ages old yet ever new.

What is important—and what is, I suspect, the reason why such a lamentable number of students who have met Shakespeare in the classroom never turn to him again—is the academic stiltedness the letter reveals in one "who has taught Shakespeare."

What is originality? Who can preach an "original" sermon on the Prodigal Son? Who can "teach" *Hamlet* in lectures consisting of ideas which have never previously occurred to the great Shakespearean scholars?

Miss Strayer disdainfully asks, "Why not a book on *Spiritual Values in Browning?*" Well, why not? It also could be "rich in stimulating ideas." But I challenge Miss Strayer to write it. She will quickly recover from the naive idea that she has only to "dust off Berdoe, Phelps, *et al.*" If she then continues the struggle with her own thoughts, she may break through her pedagogical cocoon. She may produce a book with old insight but new relevance. She may lead back to Browning students who have not touched him since she taught him.

And then doubtless someone will write a silly letter about her lack of originality.

ERNEST MARSHALL HOWSE.
Bloor Street United Church,
Toronto, Ont.

Wrong Start

SIR: Of course Dr. Van Dusen (June 8) is right in holding liturgies largely to blame for our habit of publicly confessing sins without meaning anything practical. Furthermore, some liturgies are unworshipful and unscriptural in starting the service with a confession, so that the so-called worship begins anthropocentrically and not theocentrically. When you start with your mind on yourself, you have some trouble in swinging your mind around to God. I say "unscriptural"; the 51st Psalm knows better than to start with confession. Ezra's prayer in his 9th chapter starts with confession, but that is one reason why Batten's commentary is right in classing this among those prayers which are directed primarily to the earthly audience.

STEVEN T. BYINGTON.
Ballard Vale, Mass.

Unpenitent Bliss

SIR: My disappointment of the year came wrapped up between the covers of the June 8 Christian Century in the form of Dr. Van Dusen's article, "Our Gravest Heresy."

Not having been intimately familiar with Dr. Van Dusen's ecumenical tenets, I have heretofore assumed him to be an adherent of Christian *unity*. In his article, he seems to place himself on the precarious limb labeled "denominational unionism." "Unity" and "union" are far from synonymous and should be so regarded. Ecumenical efforts are usually more fruitful and relationships more harmonious when it is clearly understood that the former is our immediate concern.

Why must our divisions be labeled "unhappy"? Could it be that those who are so unhappy about their denominational status are the vocalists of the unionist move-

ment, and that they are outnumbered 10 to 1 by those who enjoy cooperating whenever possible, but otherwise are quite happy and carry on their denominational ministry in unpenitent bliss?

I'm sure I'll be accused of writing like a Lutheran. So I'll confess: I am one—an ecumenical one.

These are my personal views and not necessarily those of the Protestant Council.

JOHN D. ICKES,
Executive Secretary.
Protestant Council of the
City of New York.
Bronx Division,

Corrections

SIR: In your editorial "The Desegregation Ruling" (June 15), you refer to Sen. Eastland as "the senator from Louisiana."

Very, very regretfully we must inform you that the senator is not from Louisiana but the senior senator, suh, from the sovereign state of Mississippi—and we do mean sovereign!

Jackson, Miss. CHARLES O. LEE.

SIR: While reading the editorial "The Desegregation Ruling" (June 15), I noticed a small error. In the next to the last paragraph are these words: "The board of education of Summerton, North Carolina . . ." Being a hearty citizen of North Carolina I thought there must be some mistake because I had never heard of Summerton, N. C. I consulted my map and sure enough, it should read Summerton, South Carolina.

ROBERT MCKENZIE, JR.
Jarvis Memorial Methodist Church,
Greenville, N. C.

The Wonders of Exegesis

SIR: Concerning this nauseating desegregation law, I wonder if Christians know who the Negro really is. True, the gospel is for all men, and it is also true that we should not persecute by discrimination. But does not the gospel itself discriminate, or rather "discern," among all men and their spiritual attitudes? Can I, as a white man, demand that some exclusive club admit me, simply because I am white and the Constitution says I am "equal"?

The Negro is black, which is a mark set upon him by the Lord, not by men, and hence there *is* a difference. It was the "mark of Cain" in Adam's time, and it is the "mark of Ham" of Noah's time. The Negro also has been blessed with less intelligence and light, which his skin shows to all the world. Yes, he was "created equal," but after that equal creation the Negro chose to become darker in spirit. His darkness was brought from the *beyond*, and was not a centralization of pigments in hot climates. All the education in the world will not bring more light to the Negro.

It was the Negro, before we were born, who in the "council" mentioned by Job decided to bide his time to see who would win on earth: Satan or Christ. That wavering in doubt is darkness in itself, as you should know. When he was born, the extra light given to other races was not given the Negro, who was subject to all sorts of hoodoo [*sic*] religions and crimes. The whites are bad enough, but the black race is worse. . . .

Las Cruces, N. M. CARL F. MAYER.

No Sense?

SIR: As there is a trend in this country to return to God and Christianity, I would like to submit my reasons why Christianity doesn't make sense.

1. Christianity is authoritarian, not democratic. It preaches and commands instead of getting people to develop their own inner sense of values. Its authoritative dogma encourages people to be stubborn, unyielding and to resist change. It stifles initiative and curiosity, because it claims to have the revealed truth about life.

2. By belief and example, Christianity encourages "white supremacy." To most Christians, God is white. His only son, Jesus, was white. The same with the disciples. No matter how you look at it, Christianity is a white man's religion.

3. Male supremacy is another characteristic of Christianity. God, according to the many (including Webster), is a male deity; had only a son, no daughters. The Bible states women should be quiet in church.

4. God is a dictator-concept. He had his own way in creating the world, according to Christianity. He didn't have to exchange ideas, cooperate with anyone, consider the minority's rights, etc. He just did what he wanted.

So Christians are in conflict. They want to imitate and follow their leader, who is a dictator; and yet they want to cooperate and be democratic. No wonder we need mental health in this country!

KENNETH F. KLINKERT.
Menomonee Falls, Wis.

Lesson Not Learned

SIR: Your editorial "Niemöller Again Under Fire" (June 8) points out a rather striking truth: Preparation for war and preparation for peace are two different things! Nevertheless, as the editorial points out, the majority of the clergy and laity of the Evangelical Church in Germany (E.K.D.) favor Adenauer's rearmament program. Former experiences in preparing a nationally armed military defense and the natural end-result—war with all its ungodly devastation—seemingly have failed to convey the needed moral and spiritual lessons for the majority of Germany's people.

The most disturbing fact, however, is the intolerance for men of the minority, like Niemöller and Heinemann, on the part of church-minded people (E.K.D.), the General Synod of the United Evangelical Lutheran Church in Germany (V.E.L.K.D.) and others. May our country ever be spared this intolerance for men who are obeying a deep spiritual conviction; e.g., the conviction that peace cannot be won by preparing for war.

You stated that "men like Niemöller and Heinemann simply do not trust a rearmed Germany." I would like to say that not only do they lack trust in a rearmed Germany; even more they are conscientiously opposed to rearming Germany on the basis of their Christian faith. Martin Niemöller is a Christian pacifist. As the closing sentence in your editorial asks, " . . . who can be sure they [Niemöller and Heinemann] are wrong?" The suggested answer is well in order. They're not wrong; they're right!

DELTON FRANZ.
Johannestal Mennonite Church,
Hillsboro, Kan.

Doubt No Longer

SIR: Pursuant to my letter to you as printed June 15, "Dirty Work in the Stratosphere," I should inform you that I was duped. The story about Dr. Lovington's disappearance was purely imaginative on the part of a grocery clerk who writes for the Escondido (Calif.) *Daily Times Advocate*.

The same cannot be said, however, of flying saucers. Too many sightings of these unidentified flying objects (U F O) have been recorded in different parts of the world to doubt any longer the validity of their manifestation. How to explain them is the big question. EDWARD C. WOOD.

118 W. Coulter St.,
Philadelphia 44, Pa.

Irresponsible Radio

SIR: In a long newspaper life I have understood it to be a rule of journalistic ethics that news must be presented in perspective and fairly, even news respecting parties who do not seem to come into court with clean hands. In the past decade one has seen a widespread divergence from this standard by both press and radio. It was thrown overboard, it seems, in some of the most widely heard radio reports from San Francisco.

Daily over C.B.S.—as opposed to its more moderate reports from overseas—I heard from San Francisco such expressions as "Moscow-manufactured peace plans"; the Molotov "velvet glove worn slightly thin over the iron fist"; "a mixture of honey and vitriol"; "grace notes"; the "trap" laid for Dulles who, it appears, "will tell the Russians off" and beat them "to the punch." This commentator added his own "grace note" by lamenting that the Russian delegates had "done nothing to reduce world tensions." As the Spaniards say, *que gracioso!*

Why do not the churches do something effective to call radio networks to account for such irresponsibility in a world thirsting for peace? Those who speak with words smoother than butter but with war in their hearts would overlook no chance to make themselves heard.

LAWRENCE FERNSWORTH.
Washington, D. C.

NEWS of the CHRISTIAN WORLD

Soviet Germany Keeps Promises

'In General' Lives Up to the Agreement It Signed Two Years Ago with the Protestant Churches

EAST GERMANY, June 18.—June 10 was the second anniversary of the agreement drawn up between East German church and state officials to end an accumulation of tensions between them. How stand relations now? State officials can in general be said to have kept their promises. They have ceased—at least openly—to attack the Junge Gemeinde, which previously they and the F.D.J. (Free German Youth) had abused on the charge that it was "political" and maintained contacts with Western youth organizations. The church has been able to hold services in its own buildings and pursue its own enterprises. However, open-air services are subject to strict control, and no services can be held in "secular" places—restaurants, schools, gymnasiums and so on. The church is prevented from trying to influence political affairs, unless that influence favors the Communist line. Since only church services and meetings which are local in nature are permitted, it is impossible for the churches to hold regional or district meetings of any kind.

Protestant Editor Must Print Government Criticism

The East German press department has ordered the editor of *Die Kirche*, the Protestant weekly published in Berlin, to print the department's sharp statement setting forth its reason for canceling the magazine's permit to distribute its May 15 and May 22 issues. The reason: those issues contained the text of resolutions adopted by the Berlin synod of which the department disapproved. Bishop Otto Dibelius of Berlin is the editor of *Die Kirche*.

Pastoral Journal Publishes Poll-Chosen Sermons

Pastoralblätter, the journal for ministers edited by Erich Stange (Kreuzverlag, Stuttgart), is publishing in its current 95th volume a series of representative sermons by churchmen whose work was asked for in a recent poll of readers. Results of the poll indicate the change in preacher-popularity that has come about in this day of the radio. Readers did not confine their choices to preachers in their own locality; those in the north of the country were just as likely to name someone in the south or east or west, and vice versa. Among the most popular German preachers, as indicated by the poll, are Bishop Dibelius and Profs. Althaus of Erlangen, Gollwitzer of Bonn, Rendtorff of Kiel and Thielicke of Hamburg. *Pastoralblätter* is the oldest of our four or five journals devoted to the work of the pastor.

Swedish Count Fosters World Understanding

One of the loveliest spots in Europe is Mainau island in the Subelian lake, in south Germany near the Swiss border. Count Bernadotte of the Swedish royal family has a castle on the island, which serves as headquarters of the international institute the count established as an agency to foster good will and understanding among different nations, all on a Christian basis. Young men and women from all over the world come to the institute, whose program is much like that of Germany's Protestant academies. One wishes that East Germany's youth might have a chance to participate in the activities on Mainau.

Bring Out New Volumes Of Religious Poetry

Two new volumes of religious poetry have come from the press: *Christliche Lyrik* (Union, Berlin), which covers the past 1,000 years, and *Kleine Anthologie Christlicher Lyrik der Gegenwart* (Evangelische Verlagsanstalt, Berlin), an anthology of current religious verse. The two volumes give one a chance to compare modern and classic religious poetry. It must be said that the former comes off second-best. . . . Kurt Ihlenfeld is the leading author of the Eckart publishing house in Witten. The literary public has praised his novels, and the city of Berlin bestowed its "prize of the year" on him a few years back. His name also often appears in our regional Protestant journals. Ihlenfeld's latest work is *Eseleien auf Elba* ("Asininities on Elba"), a collection of humorous stories the central figure of which is an ass that proves to be a philosopher. The locale of the stories is the Mediterranean island where Ihlenfeld tells us he met and talked with the ass. In this correspondent's opinion the author does not succeed in this his first attempt at humor. But it is not easy for a serious novelist to shine as a humorist. . . . Focko Lüpsen, The Christian Century's correspondent in West Germany, has edited a picture book which gives a vivid impression of Palestine past and present. Many of the photographs were taken by Dr. Lüpsen himself.

And So Forth

Church authorities here have asked political authorities not to force anyone to sign the resolution against atomic weapons being circulated among the people. They feel there is political import to the resolution.

St. Michael's Church in Jena, Thuringia, which was destroyed by bombs, has been rebuilt.

East German pastors are trying to help their colleagues who need automobiles or motorcycles to carry on their work, contributing a small sum monthly to a fund for this purpose. But even with the money at hand it is hard to buy such vehicles, for there are not many on the market.

The Pentecost statement issued by the World Council of Churches this year was read from all East German Protestant pulpits.

GERMANICUS.

Council Aids Churches Hit by Tornadoes

The Wichita, Kan., council of churches is conducting a drive to raise funds to help reconstruct churches devastated by recent tornadoes in the area.

Georgia Cuts Out Three Textbooks

State Board of Education Finds Social Views Objectionable—Atlanta Pastors Protest Impending Brewery

ATLANTA, July 2.—Georgia's board of education has banned three textbooks from the state's schools. *Our Changing Social Order*, a sociology textbook by Gavian, Gray and Groves, aroused the board's ire because it "teaches that whites are unfair to Negroes in elections, in school facilities and in recreational facilities." A history text, *America, Land of Freedom*, by Hartman, was banned on the ground that it does not give the south sufficient credit for its accomplishments in the Revolutionary war. *Together We Sing*, a songbook, was objected to because it substitutes "brothers" for "darkies" in some of Stephen Foster's songs.

Bishop's Pastor Son Tangles With 'Corruption' Forces

William Harry Moore, pastor of Aldersgate Methodist Church in Savannah and son of Methodist Bishop Arthur J. Moore of Atlanta, recently issued a statement revealing that his life has been threatened three times because he "dared to lift his voice in protest" against allegedly evil conditions in the city. "I have lived in Savannah for nearly a year," he said. "I have made the discovery that while the people of Savannah have prided themselves on their past history, they have let down the bars of morality and decency. . . . Open violation of the laws of the sovereign state of Georgia have not only been tolerated but encouraged by public officials. While the city slept, corruption has been rampant." Moore said he "sees no possible relief from the reign of hoodlums and terror except for the city to declare a state of emergency and place the city under martial law."

Atlanta Ministers Protest Coming of Brewery

Three Atlanta ministerial groups have "registered regret" that a brewery is to be located in this city. The Atlanta Christian council and the Baptist and Methodist pastors' groups endorsed a statement prepared by Methodist Bishop Arthur J. Moore and Louie D. Newton of Druid Hills Baptist Church. Referring to plans of the Carling Brewery Co. of Cleveland to build a multimillion dollar plant here, the statement says: "We propose to take our stand with sleepless vigilance against the insidious encroachments of the liquor interests. We are surprised that our leaders would seek industrial expansion at the expense of spiritual values and interests."

Child Desertion Increasingly Presents Problems

Desertion of children in Fulton county (Atlanta), as elsewhere in the nation, has become a serious social and financial problem. In the past decade the number of children receiving welfare aid has increased 25 per cent. At the end of 1954 the county

welfare department was paying out $78,000 monthly for the support of deserted children and mothers. Meanwhile, the county's adult probation office reports an 800 per cent increase in the number of court cases in which delinquent fathers have had to be forced to support their families.

Hershey Calls for Military Reserve System

Addressing the annual Salvation Army dinner here recently Maj. Gen. Lewis B. Hershey, director of Selective Service, declared that the nation's No. 1 problem is passage of a reserve training bill such as the one now before Congress. "Relief in world tension may come at any time," he said. "I grew up on a farm, and I learned early that when it stopped raining that didn't mean it would not start again." Hershey strongly advocated universal military training. He predicted that the monthly draft call will be about the same next year as this—10,000 men, "about as low as we have had in recent years." Noting that the regular army now has fewer than 3 million men, he pointed out that only about 700,000 men drew pay for reserve training last year. The Sunday following Hershey's address on Friday evening, the Salvation Army's new territorial headquarters on Seminole avenue was dedicated.

Suspended Minister Carries on In His 'One Voice'

Blake Craft, Methodist minister under a year's suspension from the ministry after being found guilty of "un-Christian tempers and imprudent or unministerial conduct," has launched a campaign to convince Methodist laymen of the existence of a "communist conspiracy" to subvert religion. He is promoting the campaign through his controversial publication, *One Methodist Voice*. [See The Christian Century for Sept. 15, 1954, p. 1111.] Last year's trial of Craft (conducted by a church court) has failed to silence the magazine, which in May had a circulation of 5,000. The onetime Holiness minister and naval chaplain insists that no one has ever repudiated his articles in *One Voice*. "I once told a bishop that I would discontinue the paper if the church would set up a committee to honestly investigate the infiltration of communism in religion," the press quotes him as saying recently. There were indications that he would like to serve as chairman of the proposed committee.

And So Forth

Bishop Randolph Claiborne of the Episcopal diocese of Atlanta was married in June to Clara Kinney Stribling, widow of W. L. (Young) Stribling, famous heavyweight boxer. Friends for some 20 years, they postponed their marriage until Mrs. Stribling's children were grown up and married.

For the first time in 69 years the Young Harris College (Methodist) board of trustees is to have a woman member, Mrs. Rembert Marshall.

More than 1,000 church leaders of several denominations viewed what is believed to be the first closed circuit color telecast in Atlanta. It was part of the program at the dinner given by the Protestant Radio and Television Center here as it launched a campaign to raise $250,000 for a building.

Harrison McMains, pastor of First Chris-

Your Part IN CHRISTIAN EDUCATION

The Christian Imprint

An Evaluation of Christian Education—in Home, Church, School, and Community

by **Fred P. Corson**

An interestingly written, accurate *NEW* presentation of the facts of Christian education for everyone interested in "creating better people who will in turn make a better world."

In this stirring evaluation, a church leader with wide educational experience shows how Christian education can—*and must*—leave the "Christian imprint" upon our youth.

Written on the basis of sound scholarship, this book offers practical suggestions on how to improve conditions—for the minister, the lay teacher, the professional teacher, parents, and citizens in the community. **$2.50**

Faith and Education

by George A. Buttrick

In this critical study of education and its need for a basic faith, one of America's keenest thinkers takes issue with many of the assumptions, procedures, and results of today's college training in America.

In this critical and constructive book Dr. Buttrick sets forth his reasons for believing "modern education is nothing more than one gigantic evasion. . . . An eloquent little book." —*Time*

"One of our most capable and respected clergymen . . . speaks the prophet's cry for a culture's self-examination—a cry against the church as well as against the school. Many will disagree with the book's thesis—yet can any ignore the issue?"—*New York Times Book Review.* **$2.00**

Christian Teaching in the Churches

by John Q. Schisler

The nature, scope, and purpose of religious education in the local church today are here defined by one of the most experienced men in this field.

"Well informed, up-to-date, imbued with a clear educational philosophy and concerned with practical means for achieving clear-cut goals." —*Religious Book Club Bulletin.* **$2.50**

Education for Life

by John O. Gross

The importance and responsibility of Christian education—and the hope for our civilization in the education of the people of the world along Christian lines.

"A book which deserves wide reading and which should be taken with the utmost seriousness." —*Religious Education.* **$2.25**

Orientation in Religious Education

edited by Philip Henry Lotz

A comprehensive introduction to the entire field of religious education —backgrounds, objectives, and problems; present principles, methods, and trends—by forty-six outstanding authorities, all specialists in their fields.

"There is practically no aspect of Christian education left untouched by this volume. . . . It combines fruitfully the theoretical and practical questions in each area."—*Christian Century.*

"Here is a title which tells exactly what this book is—an orientation in religious education. An impressive book which every student of religious education should own and study." —*International Journal of Religious Education.* **$6.50**

AT ALL BOOKSTORES **ABINGDON PRESS**

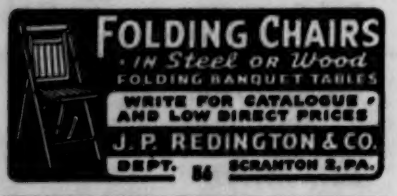
tian Church here for the past 10 years, has been named executive secretary of the Atlanta Christian council, succeeding Robert B. Giffen, who has resigned.

Among almost 400 Georgia Baptists attending the Baptist World Alliance meeting in London later this month will be the Atlanta Baptist association's 75-voice choir, which is to present a program July 17. Louie D. Newton of Druid Hills Baptist Church will reply to the welcoming address.

JAMES P. WESBERRY.

Yuma Church Sponsors Radio Baseball

St. Paul's Episcopal Church, Yuma, Ariz., is sponsoring the baseball broadcasts this summer on station KOLD of that city, with C. H. Crawford, rector, inviting listeners to his church in lieu of "commercials."


FOLDING CHAIRS
· IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 86 SCRANTON 2, PA.

AMERICAN SEATING
Folding Chairs
outnumber all others in school and church use!
Unequaled for durability, safety, comfort, convenience!
OVER 11 MILLION IN USE
Choice of 4 seat styles—Formed Birch Plywood—Formed Steel—Imitation-Leather Upholstered—and new, luxurious Deep-Spring Upholstered Seat.
MAIL COUPON TODAY
AMERICAN SEATING COMPANY, Dept. 145-F
Grand Rapids 2, Michigan
Please send free FOLDING CHAIR brochure.
I am interested in (quantity)
Birch seats
Steel seats
Imitation-leather upholstered
Deep-Spring upholstered
Name
Street
City and Zone State

Actor Denounces 'Degrading' Plays

Basil Rathbone Urges Syracuse Women to 'Get Angry' About Them—Hit Betting at State Fair

SYRACUSE, N. Y., July 5.—Speaking to a group of women at the Corinthian club here recently, Basil Rathbone, noted actor-director who has been appearing at the summer playhouse in suburban Fayetteville, scathingly denounced current Broadway plays that dramatize "filth and indecency." He expressed his indignation at critics who award top recognition to "degrading" plays. A special target of his wrath was the Pulitzer prize-winning *Cat on a Hot Tin Roof*, by Tennessee Williams, which he described as "filth for filth's sake." Rathbone believes there is a direct connection between present trends in American playwriting and the rise in juvenile delinquency. "If parents accept or shrug off the things Williams says about women, they should not expect teen-agers in the audience to respect women after leaving the theater," he said. "Get angry," he urged the women, advising them to become so concerned about the theater's insults to their sex that they join with other women's groups across the country to initiate some kind of action. Rathbone declared he has always been strongly opposed to censorship, but will change his mind if censorship proves the only way to keep the theater from continuing on the pattern set by the Williams play.

Churches Oppose Betting At State Fair

Kenneth A. Roadarmel, general secretary of the New York state council of churches, has announced the opposition of the Protestant churches to any movement to introduce pari-mutuel betting on harness racing at the annual state fair held just outside of Syracuse. The advisory board of the state fair association is said to have decided that harness racing "is no good without betting." The suggestion has been made that the racing at Vernon Downs near Utica be transferred for a week to the state fair grounds and conducted under the same license, thus evading the necessity of securing a license through special legislation. A recent editorial in the *Watertown Times* opposed the idea of pari-mutuel betting, saying it would reduce the livestock, agricultural and industrial features of the fair to a secondary position.

Syracuse F.O.R. Proposes Disarmament Steps

The Syracuse chapter of the Fellowship of Reconciliation, of which Leon M. Adkins, pastor of University Methodist Church, is president, has sent a letter to Harold E. Stassen congratulating him on his appointment as special assistant to the President for disarmament and suggesting specific disarmament steps that might be taken. They include: announcing our willingness to settle disputes, such as the Formosa issue, through the United Nations; holding top-level conferences with other countries looking toward disarmament; stopping atomic weapon tests and encouraging more rapid development of peaceful uses of atomic energy; increasing technical assistance and economic aid to underdeveloped countries; and spending $500 million to train literacy leaders here and abroad and to help journalists develop technical literature for new literates.

Finds New York Lagging In Aid to Alcoholics

A recent conference on the legal aspects of alcoholism, held at LeMoyne College in Syracuse, heard Harold Riegelman, vice-president of the National Committee on Alcoholism and a featured speaker, suggest that New York state ought to accept responsibility for giving more vigorous leadership to the solving of problems connected with alcoholism. The state has not taken the lead in this matter, Col. Riegelman said, as it has in antidiscrimination, mental hygiene, housing and other social issues. In continuing to treat alcoholism as a matter of turpitude instead of a disease, he declared, we are ourselves guilty of a crime against society.

Seek Facilities for Care of Senile

A survey conducted by New York's joint legislative committee on problems of the aged has found 173 judges in the state disturbed at their inability to place senile and harmless old people in nursing homes or suitable facilities instead of in mental institutions. The judges are reported to feel that psychiatrists are too prone to commit senile persons to state institutions. Thomas C. Desmond, state senator from Newburgh who is chairman of the legislative committee, has announced that he will sponsor legislation to create special state homes for the senile. Gov. Harriman has called a three-day conference in October to plan ways of using the resources of the state to solve the "great and growing problems" of the aged.

And So Forth

A new Protestant center for New York state in a building provided by First Presbyterian Church of Syracuse was dedicated with appropriate ceremonies last week. The state council of churches, the Syracuse and Onondaga county council and the Presbyterian, U.S.A., synod of New York have all moved their offices to this center. Speaker at the dedication was Hermann N. Morse, vice-president of the National Council of Churches.

William E. Montgomery of Glens Falls was elected moderator of the Presbyterian, U.S.A., synod of New York at the annual meeting at Hamilton College in Clinton. The synod adopted a minimum ministerial salary of $3,600 and manse for Presbyterian churches of the state.

Albert Fay Hill, chaplain of Claremont College in California, has accepted appointment as assistant chaplain of the United States Military Academy at West Point. He succeeds Alan G. Gripe.

Wayne Barlow, organist at St. Thomas Episcopal Church in Rochester, has received a Fulbright scholarship for a year's study in Europe.

Pres. Wilbour E. Saunders of Colgate-Rochester Divinity School, Rochester, is one of the exchange preachers in England this summer.

WALTER D. CAVERT.

Confer on Relief Strategy for '56

120 Delegates from Churches Around the World Meet in Switzerland to Assess Vital Needs

GENEVA, June 27.—The consultation on world needs and strategy for 1956 sponsored at near-by Les Rasses early this month by the World Council of Churches' division of interchurch aid and service to refugees was the first at which so representative a group of church leaders surveyed needs on a worldwide scale. The 120 delegates represented churches in Asia, Australia, Europe and North America. Main emphasis was on human need in Africa and Asia. Among the speakers were Simon Marantika of the Indonesian National Christian Council, Kentura Buma of Japan, Rajah Manikam and Ranjit Chetsingh of India, James Atkinson of Korean Church World Service, Willard Jones of the Near East Christian Council's refugee program, and Reginald Helferrich, Janet Lacey and Ulrich Van Beyma, just back from visits to Africa and Asia. The cumulative effect of the picture of needs in those areas was overwhelming. Delegates called for a worldwide strategy of active assistance and mutual service, and for action by the joint W.C.C.-International Missionary Council committee to permit a more flexible definition of the term "emergency" in the division's mandate for work outside Europe. Recommendations will be considered by that committee and by the Central Committee of the W.C.C. at their coming meetings.

Slackening in Europe Unwarranted

The Les Rasses consultation did not play down the need to continue relief and refugee services and interchurch aid in Europe. No slackening in support was warranted by what came out of the special hearings on conditions in East Germany and other parts of eastern Europe, in Greece and Yugoslavia and in the Latin countries, and among refugees throughout the world. The delegates unanimously recommended that member churches of the W.C.C. "raise their sights." Said Robert C. Mackie, who is retiring as director of the division: "The issues of Christianity are at stake wherever the church lacks the material and spiritual resources for its task. The political divisions of the world have shattered our old conceptions of the Christian mission. . . . It is urgently necessary to find ways of enabling the churches of Asia and Africa to take their stand and witness in the face of rapid social changes and consequent dislocations in the life of the community around them."

Secular Refugee Officers Appeal to Christians

Significant appeals to the compassion of the churches on behalf of the "forgotten people"—the refugees—were made at Les Rasses by leaders of secular refugee bodies. G. J. Van Heuven Goedhart, United Nations high commissioner for refugees, declared that refugee work should be on an individual basis. "Christ was not interested in the big figures," he reminded the delegates. Pierre Jacobsen, deputy director of the Intergovernmental Committee for European Migration, challenged Christians not to let their brethren despair. "Beyond the technical aspects, the World Council has an important moral and spiritual role to play," he said. Goedhart and Jacobsen are appealing to the churches for resettlement assistance on behalf of the 350,000 displaced persons in Europe (of whom 50,000 are still in refugee camps), for the millions of ethnic German refugees, and for the other refugees all over the world—in India, in Vietnam, in Korea, in Hongkong and elsewhere.

Billy Graham Visits, Speaks in Geneva

Billy Graham, the American evangelist, drew 20,000 people to this city's largest exhibition hall June 19. More than 1,000 of these came forward later to meet with Graham and counselors from the Geneva churches. There was no "sawdust trail" buildup or pressure; the offering, taken before Graham spoke, was for local expenses only. There was nothing in what was said or done that was new or striking; nor was there anything to hamper follow-up by pastors or church workers of any persuasion. Graham paid a two-hour visit to the World Council's Ecumenical Institute at Bossey. To members of the W.C.C. secretariat he expressed doubt about the results of his one-day campaigns in central Europe, pointing out that he prefers a longer period of time in each place, with opportunity for follow-through. He appealed for teamwork between the mass evangelist and the local minister. "The evangelist can make some breach in people's indifference," he said. "But it is up to the ministers and the churches to move in afterwards." Graham announced that he will return to Geneva July 17, just before the opening of the Big Four meetings in the city.

Dedicate John Knox Center in Geneva

Formal dedication of the John Knox House here took place June 6-7. This project of the Presbyterian Church, U.S.A., in cooperation with the National Protestant Church of Geneva and the University of Geneva, is an ecumenical conference and student center planned to augment the program of interchurch aid and fraternal work that the U.S.A. church has been carrying on in Europe since 1945. Arthur L. Miller, whose Montview Boulevard Presbyterian Church, Denver, Colo., contributed largely to financing of the center, gave the principal address. Charles T. Leber, secretary of the Presbyterian, U.S.A., Board of Foreign Missions, installed Ray W. Teeuwissen as director of the center. W. A. Visser 't Hooft gave the first lecture inaugurating what will be an annual John Knox lectureship on the present ecumenical and missionary task of the church. His lecture, "Our Ecumenical Task in the Light of

by
Julian Price Love
THE *Gospel* AND THE *Gospels*

A clear and challenging interpretation of the four Gospels—and more particularly, of the one gospel of Christ's redemption.

"We have long needed the welcome service of this book. It permits the insight of the scholar to become the useful information of the layman."—*Pulpit Digest*

"Original treatment.... Invites further study... quickens interest."—*Christian Century*
$2.75

At All Bookstores
ABINGDON PRESS

PENDLE HILL PAMPHLETS
1954-55 Series: $2
A Sense of Living, Tonge
Toward Political Responsibility, Hinshaw
The Personal Relevance of Truth, Brown
Religion and Mental Illness, Murphy
The Use of Silence, Hoyland
From Where They Sit, Hutchinson
35c each—3 for $1
Send for complete list
WALLINGFORD, PENNSYLVANIA

The Christian Century is like no other magazine. To discover its distinctiveness, try a 13-week Acquaintance Subscription. Only $1 if you use this coupon.

Name.....
Street.....
City.....( ), State.....
zone

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

History," will be published in the *Ecumenical Review.*

And So Forth

Howard Schomer, Congregational Christian representative in Europe who has been stationed at Le Chambon-sur-Lignon, France, since 1946 and is The Christian Century's news correspondent in France, will join the World Council's staff here this fall. He will have special responsibility for all interchurch aid services in Europe except in Orthodox countries.

Lois Meyhoffer of the Swiss Reformed Church, formerly on the World Council's service to refugees staff in Germany, joins the interchurch aid and service to refugees staff here this summer. She will work with the health, theological literature, self-help and Casa Locarno programs.

Prof. Urs Kury of the Old Catholic faculty of theology at Berne University has been elected bishop of the Swiss Old Catholic Church, succeeding his father, Msgr. A. Kury, who recently retired at the age of 84.

Jean Olson, journalist from Bellingham, Wash., who formerly was associated with the Lutheran Student Association of America, has been appointed to the Lutheran World Federation's information department here. ROBERT B. TILLMAN.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
LASTING BEAUTY
Write for catalog D51

BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.

Arizonans State Faith in People

By Adopting Affirmation, Legislators Repudiate Efforts to Introduce 'Loyalty' Type of Bill

TUCSON, July 1.—By unanimously adopting a positive affirmation of faith in American democracy, the Arizona house of representatives at its recent session forestalled attempts to foist upon the state the type of loyalty legislation that has been in vogue in certain areas. By their affirmation (H.B. 14) the legislators repudiated the "fear, suspicion and distrust which could rob us of our greatness" and rededicated themselves "to the basic principles of a functioning and vital democracy, faith in each other and the people of Arizona, respect for the uniqueness and worth and dignity of each individual, devotion to the ideals of free inquiry and free speech."

Outlaw Discrimination in Public Employment

The Arizona legislature adopted an "equal public employment" act prohibiting any state agency from discriminating in its employment practices on the basis of race, class or religious faith. Passage of similar bills had been blocked in previous sessions. Held in committee was a bill which would have provided for racial equality in public accommodations. . . . In New Mexico, the legislature adopted bills outlawing racial segregation in all public places—but failed to provide any penalty for violation. It also adopted legislation to permit compliance with the Supreme Court ruling that bans segregation in public schools.

Los Alamos Finds Summer Work for Its Youth

Because of the nature of its community Los Alamos, N. M., can offer few summer work opportunities for its high school students. To meet this problem the county commissioners have instituted a roadbuilding program for high school boys. This is just one way in which the county is doing something to solve the juvenile problem about which many other communities simply talk. It is instituting a youth recreation project which will be coordinated with the over-all program of the family Y.M.C.A. [See The Christian Century for June 22, p. 736.]

Students' Voluntary Religious Program Ruled Violation

Last spring a group of Roswell, N. M., high school students spontaneously organized a series of weekly religious services which were held on a voluntary basis in the high school building. When he received a complaint that the principle of separation of church and state was being violated by the services, the district attorney, a Roman Catholic, sought an opinion from the state's attorney. The latter ruled that a violation of the principle was indeed involved but recommended that the matter be left in the hands of the district attorney. At last reports, the meetings were being continued, but in another location. Many Roswell citizens have expressed the belief that altogether too fine a line was drawn in this case.

Phoenix Campaigns Against Sunday Shopping

The association of service clubs in Phoenix, Ariz., is sponsoring a program to discourage Sunday shopping. The clubs have distributed stickers reading "I Am *Not* a Sunday Shopper" for use on automobile windshields. Several Phoenix churches have assisted in the distribution. The program reflects increasing sentiment in favor of closing stores on Sunday. A majority of the city's used-car dealers have indicated their willingness to refrain from doing business on that day.

Albuquerque Church Practices Ecumenicity

In Albuquerque, N. M., the Sombra Del Monte Christian Church is practicing real ecumenical fellowship. For eight months last year it made its building available as a temporary home to a new Lutheran congregation. Since January of this year it has given use of its facilities to a new Presbyterian church preparing to build a home of its own. During June the three churches conducted a cooperative daily vacation church school with an enrollment of around 350. The three ministers headed the school jointly, and each church was represented on the teaching staff.

And So Forth

Roman Catholic Archbishop Byrnes of Albuquerque recently issued an edict declaring that his church will sanction no baccalaureate services unless they are conducted by Roman Catholics, and that Roman Catholics will boycott all others.

At the third biennial institute on Judaism held at Tucson in March under joint auspices of the city's Jewish and Protestant groups, a panel of community leaders discussed "Our Common American Religious Heritage."

The Christian Institutional Ministry, an interdenominational agency, has been organ-

CHANGE of MAILING ADDRESS

THE CHRISTIAN CENTURY will reach you promptly at a new home, at your summer residence, even on your travels, if you will give at least three weeks' advance notice concerning any change of address. To avoid delays, use this coupon and print all required information.

THE CHRISTIAN CENTURY, 407 S. Dearborn St., Chicago (5), Illinois:

After _____ (DATE) please send THE CHRISTIAN CENTURY to—

NEW
Name _____
New Address _____
City _____ State _____

OLD
Old Address _____
City _____ State _____

☐ Check here indicates old address should be reinstated after _____ (DATE)

THE AMERICAN CHURCHES

are about to start, beginning next Fall, an intensive study (the Home Missions topic for 1955-56) of the present condition and future prospects of

THE AMERICAN INDIAN

Much first-class material has been prepared to help church groups in this study. But none of it will prove more informative, more dependable, or will make a more profound impression on

THE AMERICAN CONSCIENCE

than the first-hand studies made right on the Indian reservations by the Executive Editor of The Christian Century this very year. These appeared in March, May and June issues of The Christian Century and are now reprinted in a 24-page booklet:

INDIAN RIGHTS AND AMERICAN JUSTICE

By HAROLD E. FEY

AS AN AMERICAN CITIZEN

concerned for the honor and good faith of your nation, and as a more-than-nominal Christian, what's your responsibility? Is it not to see that the facts about this situation become known and are studied in your church, your church school, your church society? This booklet has been priced so reasonably that it is within the reach of every concerned Christian and congregation: 25 cents for single copies; 5 for $1; 100 for $12.50. Prices for larger orders on request. Use the coupon below at the right. Act without delay in order to insure arrival of booklets before study classes are organized. If booklets are needed at a summer conference or other summer gathering, inform us when you send in your order and we will make special mailing arrangements, if needed, to get them to you on time.

NOTE: INDIAN RIGHTS AND AMERICAN JUSTICE also contains the now-famous article, "Ira Hayes—Our Accuser," by Harold E. Fey, published in The Christian Century for Feb. 9, 1955, immediately after Dr. Fey had attended, on the Pima reservation, the Indian funeral for the Pima Indian hero of Iwo Jima.

The Christian Century,
Reprint Department,
407 South Dearborn Street,
Chicago 5, Illinois

Send me _____ copies of INDIAN RIGHTS AND AMERICAN JUSTICE *by Harold E. Fey.*

I enclose $_____. Bill me ☐

Name_____

Address_____

_____

Price: 25 cents each; 5 copies for $1; 100 copies for $12.50.
Telegraphic orders given prompt attention.

ized to support a chaplain in Maricopa county, Arizona. The agency has started a weekly evening service in the tuberculosis ward of the county hospital. Pastor Charles E. Schmitz of the American Lutheran Church, Phoenix, is president of the ministry.

George E. Spindt, pastor of Our Savior's Lutheran Church, is the new president of the Tucson ministers' association. In Phoenix, DeWitt Joseph Brady, associate minister of First Congregational Church, has been elected to head that city's united ministerial fellowship.

United Church Women of Arizona report 16 World Day of Prayer services in Phoenix, 5 in Tucson.

Following the customary sermon and worship period, the interdenominational Sunday evening services at Encanto park in Phoenix are concluded this year with a religious film.

Luther G. Hardyman, formerly minister of the Carlsbad, N. M., Christian Church, has come to the pulpit of Broadway Christian Church here. He succeeds C. E. Weber, who has joined the United Christian Missionary Society staff in Indianapolis to work in camp and defense community programs.

HAROLD L. LUNGER.

WITHIN THE CHANCEL

The Meaning and Use of the Chancel and Its Furnishings

By Thomas A. Stafford

How to enhance the beauty and dignity of *your* church by choosing and using chancel equipment with understanding and taste! The information needed to adapt a priceless Christian tradition to individual needs. $2

AT ALL BOOKSTORES

Abingdon Press

THOUSANDS OF PASTORS AND TEACHERS use the

20th Century Quarterly

to supplement denominational materials in studying the International Sunday Church School lessons.

Write for sample copy

407 S. Dearborn St. Chicago 5, Ill.

A Christian Century Foundation Publication

Baptist Invasion Seen from South

Canadians Are Warned to be on Guard, Press Evangelism Vigorously— Beer Monopoly Scored

TORONTO, June 30.—Addressing the Ontario-Quebec Baptist convention in Hamilton recently, Dean Norman Parker of McMaster University in Hamilton called on his fellow delegates to be on guard against possible invasion of central Canada by Southern Baptists from the United States. His remarks related in particular to news that to date three Canadian Baptist congregations, one in northern Ontario and two in western provinces, have become Southern Baptist "affiliates." He advised delegates to "beware of having an elephant for a bedfellow." Norman Moore, lay president of the convention, declared that the spiritual conquest of Canada requires a more vigorous evangelism. He pointed out that 66 per cent of our high school youth have no religious affiliation, and that 70 per cent of our boys and girls do not attend Sunday school.

Presbyterians Warned Against 'Tiredness,' 'Complacency'

At the recent General Assembly of the Presbyterian Church in Canada, Walter T. McCree, the new moderator, warned that there is a "sort of paralysis" among Presbyterians. "We must beware of this spiritual tiredness and complacency," he said, then went on to present a stirring challenge to his people. McCree's remarks were given further point by A. Neil Miller, secretary of the budget committee, who declared that the church has become "barnacled by sentiment." He called for strong support of Presbyterian extension plans, pleading the need for new churches and manses in rapidly expanding urban areas.

United Church Conference Approves Atomic Policy

International affairs was the subject of more than one debate at the annual meeting of the United Church of Canada's Toronto conference. Some clergymen decried efforts to urge the Canadian government to ban use of atomic bombs. The conference, however, approved continuance by the government of its present policy of developing thermonuclear power for peaceful purposes only. Said one speaker: "For the first time, man, the created, can destroy what God has made." He added that the question is "not Ottawa, not the U.N., but man against God."

Bishop Recommends 'Wise' Use Of Religious Therapy

In his sermon to Protestant physicians attending the recent convention here of the Canadian and British Medical Association, Anglican Bishop F. H. Wilkinson called for greater efforts to aid the world's billion needy and suffering people. Praising preventive medicine, he declared that religious therapy properly and wisely used would prevent many ills and disorders, chiefly in the area of "emotional disturbances, tensions and conflicts." Leading British physicians lauded the United Kingdom's system of socialized medicine. After seven years of experience, they said, professional standards have improved, the general level of health is higher, the number and variety of hospital beds has increased, and the best of doctor-patient relations are maintained. They also stated that the argument that unnecessary demands for treatment would be made has been proved false.

'Open Sunday' Sentiment Ebbing in Ontario

In Ontario, where commercialized sports are permitted on Sunday if a community so votes, a reaction against "open-Sunday" sentiment seems to be under way. To date, the aggregate vote in all communities on the question is 223,055 for, 254,870 against. Toronto and Windsor are the only large Ontario cities in which the "open Sunday" has been approved. In Toronto strenuous efforts have been made to get approval for stock-car racing on Sunday. So far, opposition by the Lord's Day Alliance and Toronto's United churches has blocked these efforts, and no further attempt will be made to renew the demand this year.

Report Indicates Beer Monopoly in Canada

In the House of Commons, Stuart Garson, our minister of justice, tabled a report by the Restrictive Trade Practices commission reviewing the astounding growth of Ontario's brewery business. The report reveals that while Canada's annual per capita consumption of beer is lower than that of the United States or the United Kingdom, it is still high enough: 14 gallons. Ontario's per capita consumption (16.8 gallons) has increased fivefold since 1930. Much comment in the commission's report is devoted to the merger-promoting activities of E. P. Taylor, head of Canadian Breweries. It presents evidence that as early as 1934 Taylor had in mind a "clear and monopolistic plan" to control prices and sales practices in the industry. In 1944 the United Church of Canada's General Council adopted a resolution favoring nationalization of the nation's beverage alcohol business as the first step toward elimination of monopoly control and private profit. This year, after news of the government commission's report was issued, the church called on Prime Minister Louis St. Laurent to take over the beer, wine and whisky business "lock, stock and barrel."

Form Muslim-Christian World Fellowship

Twelve Christian and 12 Muslim leaders met recently in Alexandria, Egypt, and established the "World Fellowship of Muslims and Christians," with E. Marshall Howse, pastor of Bloor Street United Church, Toronto, as president. In the Christian group Roman Catholicism, with Vatican approval, was represented by an American priest and by two laymen, one an American, the other an Orientalist from the Sorbonne.

And So Forth

Wildred Lockhart has ended a 13-year pastorate at Kingsway-Lambton United Church, Toronto, to become president of United College, Winnipeg.

Prof. Wilhelm Pauck of New York was the special lecturer last month at the West-

ern University school of religion in London, Ont.

J. W. Storer, Baptist minister of Tulsa, Okla., came to Toronto recently to address a "Service of Witness" Baptist rally.

J. R. MUTCHMOR.

Free Methodists Support Supreme Court Decision

At its 24th quadrennial conference in Winona Lake, Ind., the Free Methodist Church expressed approval of the Supreme Court decision ending racial segregation in public schools, declared that requiring a person "to join or not join" a union is contrary to the nation's principles of freedom, pledged support to all government and educational agencies trying to purge persons who support the "principles of communism," and wrote Pres. Dwight D. Eisenhower commending him for his "example of total abstinence" and for his practice of making a place for prayer in his cabinet meetings.

Norwegian Synod Ends Ties With Missouri Synod

At its 38th regular convention in Mankato, Minn., June 20-26, the Norwegian Synod of the American Evangelical Lutheran Church voted "formal suspension of fraternal relations" with the Lutheran Church—Missouri Synod, and unanimously endorsed a nine-page memorandum detailing Missouri's "errors in doctrine and practice" over the past two decades. The Norwegian Synod particularly objects to Missouri's agreeing on a doctrinal basis for union with the "unionistic American Lutheran Church" and to its carrying on joint welfare and armed services projects with the National Lutheran Council, which it considers a "federation of liberal and heterodox Lutheran synods." The action probably marks the beginning of the end for the 83-year-old Lutheran Synodical Conference, since the Wisconsin Synod, another of the four members, also proposes to terminate relations with the Missouri Synod, on similar grounds.

The Church Roll

Prof. Paul S. Minear of Andover Newton Theological School, Newton Centre, Mass., has been appointed to direct preparations for the North American Study Conference on "The Nature of the Unity We Seek" to be held in 1957 under auspices of the World Council of Churches.

Hubert C. Noble, chaplain and associate professor of religion at Occidental College, Los Angeles, has been named general director of the National Council of Churches' commission on Christian higher education. A Presbyterian, U.S.A., minister, Dr. Noble succeeds Raymond F. McLain, now president of the American University in Cairo, Egypt.

E. K. Higdon, longtime Disciples of Christ missionary and missionary training specialist, was honored at a dinner in Indianapolis June 13 in recognition of his 38 years of service to the United Christian Missionary Society, from whose staff he retired June 30. Dr. and Mrs. Higdon will return to the Philippines, scene of their missionary work 1917-37, in September. Dr. Higdon will be chaplain to Protestant students at the University of the Philippines for the Philippine Federation of Christian Churches, and Mrs. Higdon will teach in Union Theological Seminary, Manila.

W. Hubert Porter, pastor of First Baptist Church, Nashua, N. H., has been elected to the newly created post of assistant general secretary of the American Baptist Church's General Council.

F. Townley Lord and Ernest A. Payne, British Baptist leaders, spent a week in May in Hungary at the invitation of Hungarian Baptists and the Hungarian Ecumenical Council. They went as representatives of the Baptist World Alliance.

W. Vernon Middleton of Philadelphia has been appointed executive secretary of the Methodist Board of Missions' home missions department, succeeding Elliot L. Fisher. Dr. Middleton was formerly the board's secretary for church extension.

Recent deaths in the field of religion: Bishop Irenaeus Tschiritsch of the Serbian Orthodox Church, widely known as a friend of the ecumenical movement during the decisive years of formation of the World Council of Churches, in Yugoslavia, late this spring, at the age of 71. . . . Edwin Forrest Hallenbeck, Presbyterian, U.S.A., minister who was professor of practical theology at San Francisco Theological Seminary, San Anselmo, Calif., 1920-37, in Claremont, Calif., on June 8, at the age of 90. . . . Dr. Loren S. Morgan, who with his late wife, Dr. Ruth Morgan, served in China for 30 years in medical missions supported by the Presbyterian Church, on June 10, in Packanack Lake, N. J., at the age of 79. . . . Nona Stimmel Bousman, who with her late husband, H. Hugh Bousman, served for many years in missionary work in the Philippines under the Presbyterian Church, U.S.A., in Manila, on June 11, at the age of 56. Since Dr. Bousman's death in 1953, Mrs. Bousman had been working with the women's association of the United Church of Christ in the Philippines. . . . Alexander Heidel, Lutheran Church—Missouri Synod pastor and expert on the language and literature of ancient Assyria, a professor at the University of Chicago's Oriental Institute, after being stricken while on a field project in Iraq, in Chicago, on June 19, at the age of 48. . . . Don F. Pielstick, Baptist minister who as executive director of the National Council of Churches' department of town and country church was widely known as a leader in the efforts to develop a strong rural ministry, after a heart attack, on June 27, at the age of 48. . . . Methodist Bishop Lewis O. Hartman (retired), who before being elected bishop in 1944 was for 24 years editor of *Zion's Herald*, New England Methodist weekly published in Boston, on June 30, at the age of 79.

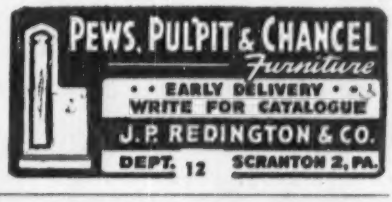
DIRECTOR OF CHRISTIAN EDUCATION

Seeking woman with training and experience (with salary related to these factors) to direct Sunday School program primarily. Growing Presbyterian Church of 1200 members with school of 1000, in fine residential suburb of Detroit. Send data, references, and recent photo to Box 110, Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

Wanted—Minister Christian Education—growing Methodist Church—suburb of Los Angeles. Good salary, congenial surroundings. Write: Rev. Lawrence F. Hawley, First Methodist Church, corner Whittier Blvd. at Taylor Ave., Montebello, Calif.

Needed by September first competent stenographer able to manage office and direct part-time extra workers in a program serving the entire Appalachian Mountain area. Personality, ability, dedication-beyond-the-call-of-duty are qualities required. Write Executive Secretary, Council of Southern Mountain Workers, Box 2000, College Station, Berea, Kentucky. Salary to be determined in conference.

MINISTER with Congregational-Methodist background and training wishes to contact churches in Rocky Mt. or Pacific Coast states who are desirous of securing a "Minister of Parish Activities" or a Dir. of R. E., or the two positions combined. Has M. A. in R. E. Now serving third largest Congregational Church in his state. Top-notch references from highly responsible people. Address Box 442, C/o Christian Century, 407 S. Dearborn St., Chicago 5, Ill.



The August Pulpit is packed with stimulation, including sermons on "The Silences of God," "Sinners and the Sacrament," "The Descent into Hell," and others. A 6-month Acquaintance Subscription for $1. Use this coupon.

Name.....

Street.....

City.....( ), State.....
zone

MAIL TO THE PULPIT, 407 S. DEARBORN ST., CHICAGO 5, ILL.

PRACTICAL HELP

FOR THE BUSY PASTOR

THE MINISTRY

Edited by Richard Spann. Seventeen leading churchmen bring keen insight and mature counsel to bear on problems of vital concern to the minister. "A well-rounded survey, rich in both spiritual stimulus and practical suggestion." —*Religious Book Club Bulletin.* **$2.00**

THE COKESBURY MARRIAGE MANUAL (*Revised Edition*)

William H. Leach, editor. The historic marriage services of Protestantism, plus helpful discussion of the minister's duties before and after the wedding, the literature of marriage, and the various state marriage laws. **$1.75**

A LIVING HOPE

Compiled by Jesse Halsey. Suggestions for funeral services—scripture readings, prayers, poetry, prose, and committals—arranged in loose-leaf form, complete with black leatherette binder. Boxed in metal container with felt on bottom. **$8.75**

MY PASTORAL RECORD

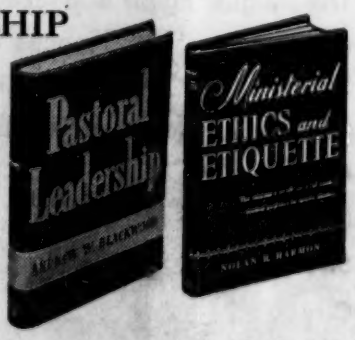
J. N. Greene, compiler. A handsome book which provides space to record all work of an active ministry of fifty years—pastorates held, baptisms, members received, marriages, funerals, churches built, and everything else of importance. Bound in dark maroon Fabrikoid, printed on heavy paper with gilt edges and with title stamped in gold. 486 pages, 6⅞ x 11 inches. **$15.00**

THE PASTOR'S POCKET MANUAL *For Hospital and Sickroom*

Edmond H. Babbitt. A pocket-size manual which offers the pastor the materials he needs in bringing courage and comfort to his people in times of illness and sorrow. Contains suggestions for the minister, selected scripture readings, prayers, poems, brief quotations to comfort and cheer the patient, and several orders for administration of the Lord's Supper. **$1.95**

PASTORAL LEADERSHIP

Andrew W. Blackwood. "Covers virtually the whole field of the minister's duties in relation to church organization and administration, including his dealings with members, staffs, boards, committees, the young, the men, the women, the community, finances, and the wider outreach of the church."—*Christian Century.* **$3.00**



THE PASTOR'S IDEAL FUNERAL MANUAL

Edited by Nolan B. Harmon. Three complete orders of service, plus hymns, prayers, texts, poetry, and sermon outlines—prepared to assist the minister in his most trying task. "Invaluable to the minister." —*Pulpit Digest.* **$1.75**

OPEN PRAYER

Compiled by Jesse Halsey. "What this orderly arrangement actually does is to encourage the minister to think seriously of the responsibility of leading his people in prayer and to aid him in the fulfillment of this obligation."—*Christian Century.* Arranged in a sturdy file box. **$7.50**

THE PASTOR'S LEGAL ADVISER

Norton F. Brand and Verner M. Ingram. A simple, authoritative manual of law for the busy minister, and for the layman who is concerned with church problems and properties. Here are 295 essentials of law—conveniently arranged and expressed in non-technical terms. **$2.50**

MINISTERIAL ETHICS AND ETIQUETTE (*Revised*)

Nolan B. Harmon. Based on codes of conduct of five large denominations, this book answers questions of ethics and etiquette the minister must face everyday. "Full of common sense suggestions to aid the minister in developing patterns of behavior that will elicit welcome responses from his people."—*The Pastor.* **$2.50**

AT ALL BOOKSTORES

ABINGDON PRESS